FEB 21 1913

PROSPERITY SPECIAL NUMBER

NAUTILUS MAGAZINE

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MARCH, 1913

THE desires of our hearts are God implanted, and God works in us to will and to do according to these desires. Hence desire is the prophecy of its own fulfillment. ¶ As to when it will be fulfilled depends upon how well we nurture the desire with faith and good works.

—*Elizabeth Towne.*

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EDITED BY

ELIZABETH TOWNE

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Following is a list of New Thought centers, reading rooms, bookstores, etc., where New Thought publications may be found, and where visitors are always welcome.

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BILLINGS, Okla.—Dr. H. G. Coffeen.
BOSTON, Mass.—Miss Leonora Ilsley Joslyn, Suite 616, 59 Temple Place.
BOSTON, MASS.—The Metaphysical Club, 211 Huntington Chambers, 30 Huntington avenue.
BRUNSWICK, O.—Co-operative Book and Subscription Agency, R. 3.
BUFFALO, N. Y.—Mrs. Candis J. Hall, 528 Delaware avenue.
BURLINGTON, Iowa.—A. W. Martens, Pub., 301 S. Main street.
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CANTON, Ohio.—Ralph W. Young, 323 North Market street.
CAPE TOWN, South Africa.—Modern Science Pub. Co., 4 McPherson's Bldgs, Plein and Barrack streets.
CHICAGO, Ill.—Mrs. Louise Alden, 400 Hermitage avenue.
CHICAGO, Ill.—Purdy Pub. Co., 27 E. Randolph street, near Marshall Field's.
CHICAGO, Ill.—The Progressive Thinker, 40 Loomis street.
CHICAGO, Ill.—The Chicago Fellowship; Benjamin Fay Mills, Lecturer and Leader. Meetings Sundays at 11 a. m. at the Whitney Opera House.
CHICAGO, Ill.—The Library Shelf Book Shop, 850-854 McClurg Building.
CHICAGO, Ill.—Priscilla Knox McArthur, 1340 La Salle avenue.
DAYTON, Ohio.—Lotos Library, 50 Stillwater avenue, Annie McIvor, librarian.
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MINNEAPOLIS, Minn.—Life Power Society, C. A. Billig, 2200 Henepin avenue.
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Nautilus News.

BY THE EDITORS.

Anne Warner.

This is to tell you a piece of good news and a piece of bad news, the sweet with the bitter. All regarding that little genius, Anne Warner, who has been brightening *Nautilus* pages for the last couple of years, and whose "Rejuvenation of Aunt Mary" and "Susan Clegg" and "Mrs. Ray" have added so much to the joy of the world at large.

Our little Anne Warner has passed into the beyond.

But her good works live after her. The good news that this item is to announce is that we bought the very last beautiful story that Anne Warner wrote, and that we will run it serially in this magazine, beginning with the May number this year. The name of the story is "Sunshine Jane" and it is the very cleverest New Thought story that we have got hold of yet, I think. If it were staged it would be called "the social comedy" of the New Thought. It makes you laugh *with* the New Thought and feel with it. There are laughs and thought starters in nearly every paragraph.

"Sunshine Jane" is Anne Warner at her happiest, and it is a beautiful story to remember her by. This will begin immediately upon conclusion of Mrs. Whitney's story, "The Practice of the Presence," in April number.

And there are other beautiful things of Anne Warner's which we have waiting to find their place in print. Little bits of her own soul expressed with a view to helping others in the working out of their problems.

I knew some of the secrets of Anne Warner's life, and out of my knowledge I write these words: She assumed more of the burdens of others than she could bear. She was very, very tired, and she wanted to rest. She would not lay aside these self-assumed burdens, and death was kind to her. May she rest in peace for an aeon or two and come back for the world-millennium. Our readers will have the opportunity of remembering her as "Sunshine Jane."

Good Things For Easter.

One of the special features of our April number will be a beautiful poem with special decorations, all done in the spirit of love by Emma Bell Miles. The name of this poem is "The Shadow of Victory."

Two other special features appropriate to the season will be "The Religion of the Child," by Florens Folsom, a true Easter resurrection of religion in prose and poetry; and "A Science of Prayer," an illuminating and practical study by Paul Ellsworth.

Among the other fine things for our special resurrection number will be a study of "The Burdens of Life," by Orison Swett Marden, including several ideas that will cut the strings and loose the burdens of our readers who hap-

(*Continued on Page 2.*)

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(*Continued from Page 1.*)

pen to be still possessed of such old-fashioned handicaps.

Horatio W. Dresser, Ph. D., writes with inspiration of "The Inner Center and the Spiritual Life."

"The Might of Will," by William Walker Atkinson, will help us to translate our new ideas into action.

Charles Brodie Patterson will conclude his views on "Sin and the Sinner," in his series on "New Light on Old Problems."

Two Adventures in Self-Healing stories will appear in the April number—one the experience of a woman, who for obvious reasons shall be nameless, who found New Thought and by its use healed herself of the great white plague, tuberculosis, after the doctors had given her up. The other is written by a woman who describes her quick cure of a bad case of grippe, and the almost instantaneous healing of her daughter.

There are some other splendid things coming—be on the lookout.

That Elizabeth Towne Lecture In New York.

Yes, that lecture took place as advertised, at the beautiful new Forty-Eighth Street Theater at 8.15, Sunday evening, January 26. It was an inspiring sight to see that fine audience, the theater full clear to the back row of the upper gallery, all waiting to hear Elizabeth Towne explain New Thought. The boxes, too, were full. Among those I saw were our beloved poet, Ella Wheeler Wilcox, and Bolton Hall, Frank Andrews Fall, Benjamin Fay Mills, Albert Turner and Dr. Elmer Lee of *Health Culture,* and hosts of others. After some delightful music by Mlle. Vojacek and Anna Gulbrandsen-Calvert came a most beautiful introduction by the great poet, Edwin Markham, after which I spoke for an hour and forty minutes "Explaining New Thought."

At the bottom of the program appeared in fine type these words: "Mrs. Towne will be glad to meet those of her friends who remain at the lecture's close." It was so late when I closed that I expected everybody to rise and rush for the door. To my amazement everybody sat still! Then I went around to the rear of the theater and shook fully one thousand hands! I won't swear that some of the hands were not pairs!—but I am sure there must have been a thousand of them! It was a great pleasure to meet so many people whose faces I already knew, and such hundreds of others whose names I knew but whose faces I saw for the first time.

Yes, I think I can say with all modesty that that lecture was a success all round.

What Others Said.

When I reached home I found this little letter waiting, from Frank Andrews Fall, one of the great men of New York University:

"That was splendid! You had a fine house. And you gave them some of the best stuff I have heard in many moons. Congratulations! Faithfully yours, Frank Andrews Fall."

And another letter from Mrs. George Hansel of Cranford, N. J., who came to the lecture, reads like this: "Did you ever develop a great admiration for some one merely through correspondence and then having an opportunity to meet them face to face, *fear* that you would be disappointed or disillusioned in your mental picture? Well, that is the way I felt about you. I have been an interested reader of *Nautilus* and other of your books for a year past, and when I found you were to speak in New York on Sunday evening, the 26th inst., a friend (to whom I pass along the *Nautilus*) and I determined to go. We went and we just naturally *loved* what you said, the *way* you said it, and YOU. We were afraid you would be *short* and *fat*—so imagine our joy when you walked on to the stage carrying your splendid physique with such height. We liked the way you used your hands—your expressive gestures. It must be a fine thing to be able to say the words that are helping people to live their lives cheerfully and move successfully, all over the country. I just had to tell you this."

Another *Nautilus* reader who traveled a considerable distance to attend that lecture writes thus: "Today, after eleven years of searching, praying and deeply endeavoring to grasp the truth, I can say with joy, it is now clear. I could not grasp it. I simply could not, and oh, how I wanted it in my hours of sorrow. Sunday evening I went to the Forty-Eighth Street Theater, and I listened. Today, the 28th of January, 1913, the spirit of God has opened the eyes of my soul, and it is *all* as clear as the daylight to me now. I can claim it all now. It is mine, now, this moment. I feel such an inpouring of peace, joy, I must pen you these few lines, as *you* made it *clear.*"

These are just samples of the letters that are coming. Not to mention the beautiful things that were said to me at the theater, and afterwards while I was in New York. Do you wonder that I feel the lecture was a success? It was a splendid intelligent audience, and most of them had bought their tickets weeks ahead, and a large number of them had traveled long distances just to hear that lecture. Mr. and Mrs. Guilbert of Los Angeles told me they had traveled 3,600 miles to hear me! They had really come a week earlier than they planned, so as to be in New York for the lecture. Another man and wife had traveled 1,400 miles to be there. Others came from adjoining towns and states. Here's hoping they were all just as pleased as the three whose letters I have quoted.

The Nautilus Idea.

Already we are getting requests from other parts of the country for the lecture in printed form. But it would be impossible to supply it, for the reason that I spoke from notes only. None of the lecture was ever written out. I could never duplicate it because that great audience of intelligent people was the inspiration, and no other audience could make *exactly* the same pull on my faculties. I would use the same notes for another lecture, but could not give it in just the same way.

(*Continued on Page 59.*)

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THE NAUTILUS.

Vol. XV. MARCH, 1913 No. 5.

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THE NAUTILUS

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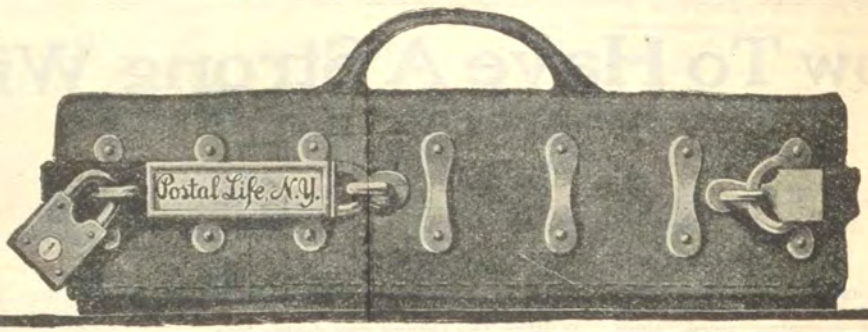
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—Holmes' "The Chambered Nautilus."

The NAUTILUS MAGAZINE

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EDITORIALS

BY ELIZABETH TOWNE

The Way of the Transgressor.

GOD NEVER appointed anybody to make the way of the transgressor hard. The transgressor punishes himself.

His fellowmen are God appointed as brother helpers and good Samaritans.

Do your work and be kind.

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The Old Thought Burbanked.

THERE is really nothing new under the sun about New Thought. Go back to the Bhagavad Gita, and you will find the philosophy, and in Rama Prasad you will find all the breathing exercises.

New Thought is the old thought Burbanked and universally applied.

What was done a thousand years ago by a prophet or a seer here and there, is now being done by everybody. That is the chief difference between the old and the New Thought.

The New Thought is the old thought put to practical use.

Educating the Subconscious to Success.

YES, THE subconscious mind can be given a false suggestion. And if it receives a false suggestion it will certainly act upon it.

In receiving and acting upon suggestions the subconscious self is absolutely automatic. One suggestion may nullify another, a new suggestion may reverse the action of the subconscious on a former suggestion.

But it does not at all follow that if you affirm to your subconscious, "I am success," "I am prosperous," "I am well," etc., that "the subconscious will believe this even if it is not the truth, and will stop building for the highest degree of success, prosperity and perfect health."

To say, "I am going to be a success," "I am going to be prosperous," is to keep yourself eternally going, but never arriving. Your subconscious will keep trailing after something not yet attained. To say "I AM success," "I AM

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prosperity," is to offer suggestions that wake in your subconscious all the activities of the successful and the prosperous.

Until your subconscious is *convinced* that you are a success, it will not give you the ideas, the inspirations, and the decisions of a successful person. Do you remember Sam Walter Foss' poem about the lunkhead? The lunkhead who thought himself a great fellow and a success went right on thinking and doing successful things until he made a great place for himself in the world. But the lunkhead who knew himself for a lunkhead, remained always a lunkhead.

To make your affirmations of success and prosperity in the future tense is to put your success and prosperity in the future. And the future is ever fleeing, while you pursue.

To affirm success NOW is to awake in your subconscious the thoughts, aspirations, inspirations, and decisions of one who is successful NOW.

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Evolution and Success.

TO AFFIRM, "I am improving now," is perfectly compatible with the affirmation, "I am success now." Evolution and success are two entirely separate things. Improvement, or evolution, is made up of a succession of successes. If you are a success now in a small way you develop within you the capacity for being a success tomorrow in a little larger way. In the words of the Bible, if you are faithful over a few things now, you shall be ruler over more things tomorrow.

But it is the being faithful and thorough in the doing of what lies before you NOW that constitutes success. And the successful life is a succession of these thorough and faithful performances of the duty that lies before you always in the NOW. Never in the future.

To strain after the future is to neglect the now. To keep the fact of "improving" ever in your consciousness is to divide your mind between the now and the time when you hope to do better than you do now.

Therefore, "I insist on the Perfect Word," as Paul Militz used to say—the word of perfection NOW, perfection in the present tense.

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The Real and the Shadow.

AND IF you are not perfect now IN REALITY you will never do the perfect thing, either now or at any other time.

To convince your subconscious that you are NOW perfect, all-powerful, all-wise, all-present, all-good, *will set your subconscious to working out conditions* of all-wisdom, all-power, all-good.

You can never do or be anything which you are not already, now, IN REALITY.

Remember that the real things are the unseen things.

Those things which you can feel and see and touch and taste and smell and hear are not the real things, they are but the shadow of as much of the real things as you have managed to *RECOGNIZE*.

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The unseen things are eternal, all-powerful, all-wise, all-living. The seen things are temporary, fleeting.

In the realm of seen things there is evolution. In the realm of unseen things there is absolute eternal perfection.

To affirm this perfection IN THE PRESENT TENSE is to set your subconscious to *acting* its perfection in the present tense.

Therefore your affirmations should always be the affirmations of the absolute, of the reality, of the unchanging. These are spiritual and eternal truths. They are the truths, the affirmations of divine mind.

The affirmations that recognize limitation or change are the affirmations of the mortal mind. These may help a little. But you might as well try to lift yourself by your boot straps, as to expect much progress through affirmations of mortal mind.

OUR HELP COMETH FROM GOD, not from evolution.

In all your affirmations recognize Him, and He shall direct your paths of evolution.

In other words, affirm eternal things, and you set your entire being to work to make them manifest.

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Affirm the Real.

AND BEWARE of following appearances, beware of following feelings.

Feelings and appearances are the tail end of realization. Seek ye first the kingdom of REALITY, in affirmation and in action, and all these *things* shall follow.

Affirm the eternal verities and rest in them, no matter what the appearance. In due time appearances will match up with your affirmations.

All things whatsoever ye desire BELIEVE THAT YE RECEIVE THEM NOW—and ye *shall have* them.

Keep on *affirming* them in the present tense until you *realize* them in the present. There is no other place to realize them but in the present. There is no other place for them to exist but in the present. Affirm them in the present. Believe them in the present. Acknowledge them in the present.

Through PRESENT TENSE RECOGNITION all things are made that are made or ever were made, or ever will be made. Be still and know.

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To Connect Infinite with Finite.

REMEMBER that whatsoever things you desire are yours NOW, even though you cannot feel them, see them, hear them, touch them, smell them, taste them. They are yours whether you can recognize them or not.

The proof that they are within you is the fact that you desire them.

Rest assured that whatever is within you will *ex*-press in due time. Whatever is within you will certainly manifest in its season.

Rest in the unseen world of reality.

Affirm it in the present tense.

Let patience have her perfect work until your affirmations incarnate.

To *set your mind* NOW on things

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above the material, is to open the spiritual channels through which your high desires enter into and incarnate in the material world.

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Two Definitions.

THERE are two kinds of people in this world, the lifters, and the stand-patters.

The lifters are those who, looking upon the world, discover that there is no equality of opportunity, that wealth gravitates to those who are Specially Privileged to gather it; and looking, they desire and work to universalize opportunity.

The stand-patters are those who, for some reason or other, stand pat for the world as it is. They are those who are grafting off some special privilege which in their secret hearts they refuse to give up; or they are the friends of those who are profiting by special privilege.

Every stand-patter is at heart a grafter.

To restate, the world is divided into two classes, the lifters and the grafters.

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Equality?

STATISTICIANS tell us that one-tenth of one per cent of all the people of this country own fifty-one per cent of all the wealth.

Reckoning our population at one hundred millions this means that ten thousand persons wallow in fifty-one per cent of our total wealth, and the other ninety-nine and nine-tenths millions have to get along on forty-nine per cent of all the wealth.

Reckoning the ultra rich families at five members per family, this means that just about two thousand men (including a very few women) own more than one-half of all our wealth which we are told totals one hundred and fifty billions of dollars.

Two thousand families are smothered in $76,500,000,000 or an average of thirty-eight millions, two hundred and fifty thousand per family. And the other 99,990,000 Americans have to get along on the balance of $73,500,000,000, an average of about $76 per person or $380 per family.

The Pujo committee brings out the fact that one hundred and eighty men, headed by J. P. Morgan control thirty-five billion dollars.

Read Myers' "History of Great American Fortunes," and you will see who these men are that comprise the two thousand ultra rich, and how they managed to corner fifty-one per cent of America's wealth.

The bosses of the two old parties, and the men that own the Republican party and that have heretofore owned the Democratic party—whatever Mr. Wilson shall be able to accomplish now—the men that own the bosses that have bossed the Republican and the Democratic parties up to the present time ALL BELONG TO THAT TWO THOUSAND MEN WHO OWN fifty-one per cent of all the wealth. Such men as Penrose, Barnes, Rockefeller, Crane, Murphy, the Guggenheims, Thomas Fortune Ryan, Lippitt of Rhode Island, et al.

So in politics two thousand men plus $67,500,000,000 outweigh 99,990,000 men, women and children.

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Two or three of that two thousand men came out and helped the new Progressive party. Including Mr. Munsey, who now shows signs of sidling over again to the line of old Republican bosses—the rest of these two thousand ultra rich who own Wall street and the old political parties.

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Two Kinds of People.

THERE are just two kinds of people in this world, the lifters, and the standpatters.

The lifters are the people who are not satisfied with economic and social conditions as they are, persons who want to see equal opportunity a living fact for all the inhabitants of this country. People who havebeentrying to think out the problem of making opportunities equal for all, and whose thoughts have passed the nebulous stage and have become more or less concreted in active work to this end.

The great band of social workers and educators are the lifters. Most of the ministers of the churches belong to the lifters, because they have been brought close to the problems of life, and they have been thinking them out. Most of the doctors belong to the lifters, for the same reason. A great many editors and journalists belong to the lifters' class, for the same reason.

About ninety-nine per cent of the lifters belong to the 99,990,000 people who have to get along on forty-nine per cent of this country's wealth. One per cent belong to the two thousand ultra rich men. And a number of the women of these ultra rich families belong to the lifters' class. Witness Miss Helen Gould, Mrs. Belmont, Miss Anne Morgan, Mrs. Russell Sage. And somewhere about a dozen other women.

Perhaps you wonder why I do not mention the Pinchots in this list. And Mr. Roosevelt. It is because the Pinchots and Mr. Roosevelt belong to the 99,990,000 who get along on forty-nine per cent of this country's wealth. They are not the ultra rich financiers. It takes considerably more than one or two millions to put a man in that class of two thousand ultra rich men who own fifty-one per cent of the wealth of the country.

The standpatters of this country are made up of *ninety-nine per cent of that two thousand ultra rich men* who own this country through Wall street and a bi-partisan machine; plus all the lawyers and judges and justices and officials whom they have appointed to office; plus the manufacturers, ultra rich, near-rich and not-rich, who are profiting, or hoping to profit, by the Special Privilege Tariff; plus the friends and dependents of these people; by the aid of the newspapers and magazines owned and dominated by the ultra rich men belonging to that two thousand that own the country.

The standpatters are those who know they have grabbed more than really belongs to them, and more than others could get, and who are adverse to any change because they are afraid of losing what they have grabbed; and especially they are afraid of losing the opportunities to grab more.

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These people plus their friends and pupils form the great army that broke up the Republican party and that will break up the Democratic party now rather than give up its Special Privileges.

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Why the Progressives Had to Organize.

THERE ARE just two kinds of people in this world, the lifters and the standpatters.

This is equivalent to saying the two kinds of people in the world are the lifters and the grafters.

The lifters are those who would take no more than they would allow other people to take; while the grafters are those who will take more than they will permit others to take.

About ninety-eight per cent of the lifters of this country got together and formed the new Progressive party, leaving one hundred per cent of the grafters, plus a possible two per cent of the lifters, plus the sheep who follow but do not think, to run the old bi-partisan machine.

The cleavage is now clear between the lifters of the country and the standpatters.

The Progressive party is the party of the lifters, the party of those who believe in present tense equality of opportunity, universal brotherhood and helpfulness.

Therein lies the reason why the Progressive party will not compound a moral felony with the old Republican party. It is the party of the whole people. It needs every plank of its platform, because the people need all the planks of its platform. The Progressive party stands for a government and equal opportunities for the people and by ninety-nine per cent of all the people, as opposed to a government of the people for and by that one-tenth of one per cent of all the people who have cornered fifty-one per cent of all the wealth.

If Wilson captures the Democratic machine and puts through Progressive measures the Progressives can join forces with the Democrats in four years from now. But with the Republican bosses, never.

The Progressive party is entirely solvent, and very much alive, and it refuses to go into the hands of Mr. Munsey's receivers.

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The Jesus Way.

IF YOU will remember that Jesus was a man just exactly the same as any other man, that He was more enlightened and realized His oneness with the Father much more clearly than other men, you will be able to answer your own questions about Him.

Meditate upon Jesus' words and ask THE SPIRIT to lead you into all truth, and you will certainly be led into it in due time. Not all in one great burst of revelation, but step by step, just as if you were going to school and learning a new lesson every day.

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ON THE visible side every game has a loser and a winner. On the eternal side everybody gains every time.



Three Runes For The Road

By EDWIN MARKHAM

Mastery

Thou art the master of the word unspoken:
  In that safe silence thou art free.
But let the guarded silence once be broken,
  The word will master thee.

Hillel's Great Word

I think of Hillel as an elder brother,
  Who threw a ray of heaven upon the race.
He said of old, "Dare not to judge another,
  Till you yourself have stood within his place."

Love and Truth

They fought for truth with wild and whirling words,
That frightened from the heart the singing birds:
Then cried the judgment angel from above,
"You have not truth unless you first have love!"

Written for The Nautilus.





THE HABIT OF FEELING PROSPEROUS

BY

ORISON SWETT MARDEN

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The Gateway of Thought—How the Pinching Poverty Thought Cuts Off the Flow of Prosperity—The Mental Attitude Determines the Tendency of Life—Making Your Ideal Into the Real—Using What Creative Power You Have—Force in Visualizing the Conditions You Wish to Bring About.

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"'Tis the mind that makes the body rich."—*Shakespeare.*

FORM THE habit of feeling prosperous. It will bring untold satisfaction into your life and the best into line with your mental attitude, with your thought and expectations.

It is a terrible thing to go through life feeling poor, with a poverty-stricken expression and appearance. There is everything in expecting that grand, splendid things are coming to you. This opens up the avenues of supply which the poverty thought pinches, restricts and cuts off. Everything comes through the gateway of the thought, and the flow is abundant or stringent, according to the mental attitude.

The poverty thought is abnormal and robs us of many of the good things of life which belong to us. Generosity of expectation, and abundant faith of opulence are our birthrights.

No matter what your condition may be in life, how humble, mean or discouraging, the habit of holding the right mental attitude and facing the right way, of keeping your confidence in men and things, will gradually lift your life to a higher level.

It is a sad fact that, ignorant of the laws of thought, many of us make impossible the very things we most desire. Our antagonistic fears, our lack of faith that we can have what we desire, are constantly fighting against the very thing we wish for most.

We all want to improve our condition financially, and yet most people believe that they will never get very far away from poverty. They do not know that predicting poverty, talking about their hard luck and thinking that fate is against them, are the very things that drive prosperity away from them.

Your mental attitude towards your future condition is the pattern which is being woven for you, and if you fill the pattern with all sorts of poverty pictures, discouraging pictures, do not be disappointed because they are faithfully reproduced in the great life web.

We tend to become what we believe we shall become? People who always feel poor, who think that they always will be poor, are in no condition to produce the opposite condition. Everything depends on our vision, our hope and expectations.

No one can accomplish anything great in this world who is contented with little, who is sure that he was made for little things, or is satisfied with what happens to come in his way.

The mental attitude determines the tendency of the life. According to this law, there is everything in feeling rich,

rich in everything that is good for us, everything that will help us to become what we intend to become.

Many people have so long felt poor and imagined that their lives must necessarily be dry and barren of comforts and luxuries which others enjoy, that they have encouraged such conditions. The habit of feeling that you are poor and unfortunate, that the good things of life are for others but not for you, that there is something in the universe which permits such conditions, is deadening to all the nobler life impulses, deadening to all that makes character, all that makes life beautiful.

One of the most vicious ideas that ever found entrance into the human brain is that there is not enough of everything for everybody, and that most people on the earth must be poor in order that a few may be rich.

The way to make the ideal the real, is persistently to hold the thought of their identity. The way to demonstrate abundance is to hold it constantly in the mind, frequently to say to yourself, "All that my Father hath is mine." "The Lord is my shepherd: I shall not want." If all this is true (and you know that it is), any want or lack in your life is abnormal.

If you would use the same effort and energy to see prosperity and to picture plenty as you do poverty, you would not long be poor. You would very soon get away from these distressing conditions. But somehow the whole human race has such a horror of poverty, that they concentrate upon it and attract it. The man who thinks he is going to be unlucky in everything he attempts, is infinitely more likely to be so, than the man who is filled with confidence, assurance, and expectancy of success, because a failure atmosphere creates a negative, unproducing mentality, while a hopeful, expectant assurance, confidence, creates a productive mentality which does things, achieves.

The Creator never put vast multitudes of people on this earth to struggle for a limited supply, as though He were not able to furnish enough for all. There is nothing in this world which men desire and labor for, and that is good for them, of which there is not enough for everybody.

The Creator answered the prayer, "Give us our daily bread," when He laid the foundation of the world.

The earth is fairly overflowing with abundance; the universe is loaded with marvelous resources of supply of which we have not yet dreamed. Nature has no preference for the giving of her secrets, she does not give up her wealth any easier to a Rockefeller, or a Carnegie, than to you or me.

Many of us are pessimists. Like the spider we see no honey anywhere; we are only looking for poison. We do not see the sweet things of the world, the glory of life. We are not looking for sunshine, we are looking for shadows.

The iron circumstances, the cruel fate, which have bothered you all these years, my friend, have they not been the result of your melancholy, discordant, selfish, revengeful, jealous thoughts? No circumstances could be favorable when surrounded by such a thought atmosphere. We live in our own worlds, we are creations of our own thought. Each builds his world by his thought habit. He can surround himself with an atmosphere of abundance, or of lack; of plenty, or of want. It is mental penury that makes us poor.

When we see people who have been for years in a poverty-stricken condition, unless there has been much ill health or very unusual misfortune, we know that somebody has been sinning, has been in a wrong, vicious, mental attitude. We should very likely find the

head of the house a complainer against fate for the sparseness of his supply, the littleness of his inflow.

Most people who fail in life or who do very common, ordinary things, have sufficient unused ability in them to perform wonders if they could only take hold of themselves, call out their reserves, and make their minds creative, instead of negative.

A passive, negative mind never creates anything. It is active force which does things.

Because they cannot keep up appearances and live in the same style as their wealthy neighbors, poor people often become discouraged, and do not try to make the best of what they have. They do not "put their best foot forward" and endeavor with all their might to throw off the evidences of poverty. If there is anything that paralyzes power it is the effort to reconcile ourselves to an unfortunate environment, instead of regarding it as abnormal and trying to get away from it.

If we would be prosperous we must put ourselves in the prosperous attitude. We must think opulently, we must feel opulent in thought; and we must exhale confidence and assurance in our very bearing and manner. Our mental attitude toward the thing we are striving for and the intelligent effort we put forth to realize it, will measure our attainment.

Parsimonious saving by cheese-paring efforts does not compare in effectiveness with the results of obeying the laws of opulence. We go in the direction of our concentration. If we concentrate upon poverty, if want and lack predominate in our thought, poverty-stricken conditions must result.

We must conquer inward mental poverty before we can conquer outward poverty.

Poverty itself is not so bad as the poverty thought. It is the conviction that we are poor and must remain so that is fatal. It is the attitude of mind that is destructive, the facing toward poverty, and feeling so reconciled to it that one does not turn about face and struggle to get away from it with a determination which knows no retreat.

That which we perpetually affirm will tend to become materialized in the life.

If you see no light ahead, nothing but poverty, deprivation, and hard work all your life; if you think that you were destined to such a hard life, you cannot expect to get anything else than that for which you look. If on the other hand, no matter how poor you may be today, you can see a better future; if you believe that some day you are going to rise out of the humdrum work, that you are going to get out of the basement of life into the drawing room, where beauty, comfort, and joy await you; if your ambition is clean-cut, and you keep your eye steadily upon the goal which you hope to reach and feel confident that you have the ability to attain, you will accomplish something worth while.

There is a powerful, creative, uplifting, healthful force in visualizing the conditions you wish to bring about, in seeing mentally what you wish to become or to accomplish.

Not long ago a young man of remarkable ability, who has an established position in the business world, told me that for a long time he had been very poor, and remained so until he made up his mind that he was not intended to be poor, that poverty was really a mental disease of which he could rid himself. By forming a habit of daily affirming abundance and plenty, of persistently asserting his faith in himself and in his ability to become a man of means and importance in the world, he drove the poverty thought out of his mind.

Instead of pinching himself in every

possible way in order to save in little ways, eating the cheapest kind of food and as sparingly as possible, and walking miles, sometimes, to save carfare, he changed his habits, assumed a more prosperous attitude. He frequented good restaurants, rented a comfortable room in a good location, and tried in every way to meet cultured people, and to form acquaintances with those in better circumstances who could help him.

The more liberal he has been, the better he has been to himself in every thing which could help him along, which would tend to a higher culture and a better education, the more things have come his way. He found that it was his pinched, stingy thoughts that shut off his supply.

If the people who are down in the world, who believe that their opportunity has gone by forever, that they can never get on their feet again, only knew the power of reversal of their thought, they could easily get a new start.

The Creator has bidden every man to look up, not down, has made him to climb, not to grovel. There is no providence which keeps a man in poverty, or in painful or distressing circumstances.

When we learn the art of seeing opulently, instead of stingily, when we learn to think without limits, how not to cramp ourselves by our limiting thoughts, we shall find that the thing we are seeking is seeking us, and that it will meet us halfway.

Think of a man trying to create wealth when his whole mental attitude, when his very face seems to say, "Keep away from me, Prosperity. Do not come near me. I would like to have you, but you were evidently not intended for me. My mission in life is a humble one, and, while I wish I could have the good things which the more fortunate enjoy, I really do not expect them."

Abundance cannot get near a person holding such a mental attitude. The mind that fears and doubts repels prosperity. The man who persists in holding his mental attitude toward poverty, or is always thinking of his hard luck and failure to get on, can by no possibility go in the opposite direction, where the goal of prosperity lies.

The man who becomes prosperous believes that he will become prosperous.

Thousands of people in this country have *thought* themselves away from a life of poverty by getting a glimpse of that great principle, that we tend to realize in the life what we persistently hold in the thought and vigorously struggle toward.

"'Tis the mind that makes the body rich," says Shakespeare. If you want to get away from poverty, you must keep your mind in a productive, creative condition. In order to do this you must think confident, cheerful, creative thoughts. The model must precede the statue. You must see a new world before you can live in it.

Erase all the shadows, doubts and fears, and all the suggestions of poverty and failure from your mind. When you have become master of your thought, when you have once learned to dominate your mind, you will find that things will begin to come your way. Discouragement, fear, doubt, lack of self-confidence, are the germs which have killed the prosperity and happiness of thousands of people.

Resolve that you will turn your back on the poverty thought, and that you will vigorously expect prosperity; that you will hold tenaciously the thought of abundance, the opulent ideal, which is befitting your nature; that you will try to live in the realization of plenty, to actually feel rich, opulent. This will help you to attain that for which you long.



THE AUTOBIOGRAPHY OF THE SOUL ATOM

BY

G. WILLARD BARTLETT

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I WILL preface my story with the simple statement that I am now 500,000,000 years old, that the atom in which my soul is located, or which constitutes my soul, first found a home in what is called a living being, a cytod or cell, in the primordial or earliest epoch of the earth's history. A cell is a minute mass of living protoplasm, or jelly-like substance, not as large as the head of a pin, a combination of carbon, oxygen, hydrogen, nitrogen, ammonia, sulphur, etc.

While it is true that I existed before that, and, in fact, from all eternity, I previously resided in what is called inanimate matter, in the igneous rocks for ages and eons. And before the earth sprang into being, e'er the solar system saw the light, nor yet the stars were born, when a vortex ring of ether began to rotate and vibrate in the ultimate etherium, I was there. That rotating, pulsating vortex ring was my soul atom. Professor Dolbear has clearly shown that a vortex ring is endowed with mind, energy and thought.

But we will say that I was born when my soul atom was released from the rock by disintegration and became involved in the said protoplasm of one of the earliest, primordial plant cells. All matter is endowed with mind, and a soul exists in every atom. It is impossible to produce new life, as it is said scientists have done, and impossible to create life, as God claims to have done, for life always existed in all substance. It is by certain combinations of matter that life becomes manifest in motion.

Each of the thousands of atoms of which said primitive life cell is composed has a soul destined to take its place in some descendant, if it has an opportunity. And the souls are waiting in the atoms to be born, not in heaven, as asserted by the Yogi philosophers. The Yogis claim that the souls are waiting in some department of the Buddhist heaven, crying to be born. Bosh. They are waiting in the spermatozoa, those little monsters, those little devils that drive their great human masters to crime and murder, to the gallows and the stake—there they are howling to be born.

You see, cells propagate by division: that is my original ancestor, a little, round mass of protoplasm, divided itself into two cells to produce offspring, and all of my ancestors have done the same through all these millions of years, consequently I have in my body, in the sperm cells, some of the original matter of which my original cell ancestor was composed. That is eternity's great highway by which the soul walked down.

The human germ cell divides in the same manner into two individuals, and we propagate, as our earliest ancestors did, by casting off a cell, which, being joined by a cell of the opposite sex becomes fertilized. The human embryo develops by repeated subdivisions of this twin cell, and each one of the myriads of cells so produced is a living, thinking being.

The question has arisen why the cells in an embryo arrange themselves in the

form of the parent, and it has been asserted that they are so distributed by God in pursuance of a divine plan. But that is a willful deception; it is done by the desire and volition of the cells themselves. Each cell takes its proper position, and if removed by force to some other part of the embryo, will return to its original place, thus evincing the most surprising intelligence. It must be remembered that a molecule is as large as a universe, that there is no such a thing as a size, that as much ability may be stored up in the nerve center of a cell as in all the debris of a human brain.

We are immortal, but with no memory of past lives. If we do not propagate, this life will be the end of our line that has continued unbroken for millions of years, and we will have to go back into the abysmal void, into the womb of chaos and commence all over again. That will be our fate in any case. Only that part of our bodies which may be incorporated in our progeny will continue in human forms. Our individual egos are not in the germ cells but in the Medulla Oblongata.

Of these earliest plant cells, developed by spontaneous generation in the primordial epoch, some developed tails, or projected filaments of protoplasm from their jelly-like bodies. With these tails they propelled themselves through the primeval seas, and thus separated themselves from the plants and became animals. In this earliest epoch of life's history all beings lived in the water. These primitive plants possessed as much life, soul and mind as the animals that thus branched off from them, and all plants still possess soul, sensation and mind.

But I am sorry to say that my ancestor, who thus projected a tail and became an animal, was a degenerate, a lazy loafer, a robber, a murderer and a cannibal. We all have to live on protoplasm. The plants made their own living plasm, manufacturing it from inorganic matter, but the animals were too indolent to do such laborious work, when they could just as well kill and eat the plant cells and subsist on them. In this way they lost the recipe for making plasm, and we descendants are consequently born cannibals, condemned to rob, murder, despoil and eat our fellow beings or starve.

My next beautiful ancestor, to whom I will introduce you, was an animal consisting of numerous cells arranged in the form of a sack or stomach, called a blastoderm, or a gastraea. There was no central brain at this time, each cell having a brain of its own.

Yesterday, while patrolling my beat down in the mine, in a drift in the limestone—the earliest sedimentary deposit laid down on the bed of the primeval ocean—I found the house of my archaic ancestor, willed to me by him millions of years ago, and delivered by him to me yesterday. It is a minute shell, with which he protected his precious stomach. This stomach took its flight to heaven in the earliest dawn of time, but the house, one of the many mansions of the soul, preserved intact, came down to me through unnumbered ages, while myriad races came into being and faded into eternity, and religions sprang up and flourished and waned, and empires rose and rotted and fell.

In the next stage the stomach has become elongated, and the nerve center or spinal cord makes its appearance along the whole length of the body. At this period my beloved grandfather was a very aristocratic and exclusive worm, belonging to one of the first families, and like them had as much brains in his tail as in his head, for no cranial brain had yet developed. Far be it from me to speak disparagingly of my respected

ancestor, for all animals are equal; the worm that crawls on the earth is the equal of the king that sits upon a throne; human beings are the peers of the enthroned gods. Remember this: *There is none greater than you in heaven or earth or hell.* Realizing this, you will no longer be the slave of superstition or your fellow man. You will be the master and all nature the servant. With the power and energy of the universe at your back, you can shape your own destiny and carve your own fortune.

The remaining steps of the evolution through which my ancestors and my soul atom have passed, are depicted in the development of the human embryo, and I will ask you to read up on the subject of embryology, which I have found quite as interesting as dime novels.

I was always extremely incredulous as to the ability of the soul or consciousness to leave the body and travel to distant parts (like the Salem witches on a broomstick), until I actually made nocturnal trips, in my dreams, to places the body had never seen. On subsequently visiting those places in the body, I found them just as I had seen them in my dreams. It follows that the soul atom can leave the body without interfering in any way with the vital functions.

THE ENIGMA

BY HERBERT RANDALL

▽ ▽ ▽

WITH HOPE a guest at my right hand,
And Death upon my left,
Life entertains me royally,
While Time with warp and weft
Of doubt and pain and smiles and tears
And irridescent dream,
In arabesque to me unknown
Pursues its endless theme.

THE PATHWAY

BY CORNELIA W. BULL

▽ ▽ ▽

DOWN BY the shore-line, looking off to westward,
I saw the mighty sun stooping down to meet the sea;
Straight across the wave-crests shone a golden pathway
Leading up to him from the very feet of me.

"Ah!" I cried aloud in the gladness of my spirit,
Gladness and pride, for I was very young—
"I have found *the way*, nor is there any other!"—
Vaunt of the dreamer to every age out-flung.

At a little distance, I espied my brother,
Radiant in the sun-glow, gazing towards the light,
Called him to come hither that he might see the pathway,
Share with me the vision, start his quest aright.

How could I have known, for I was but a stripling!
How could I have guessed till I hastened to his side,
Turned to glance in pity at the trackless waste of waters,
Saw *his* golden pathway gleam athwart the tide!

IT IS only the truth that makes us really wrathful. The other things we can usually bear with a superior smile and a gracious demeanor.

—*Clara L. Smiley.*

EVERY right action and true thought sets the seal of its beauty on person and face.

—*Ruskin.*



THE SCIENCE OF VITALITY

By

Walter De Voe

▽ ▽ ▽

Part III.

THE LAW OF POLARITY AND HOW TO FULFIL IT.

LET US try to think of the universe —all that exists—as a whole, animated and operated throughout its entire range of existence by one principle, the Principle of Polarity. This word "universe" has been used to mean this world merely, or our solar system, but let us use it in the sense of the aggregate of all things combined into one unit or whole. It is a good exercise for the imagination and one that allows the mind to browse in pastures of infinite vitality, to try to think of the vastness of the universe, embracing as it does all the suns that constitute the milky way and all the planets under their influence. And when you have imagined the vastness of the stellar universe, you have thought only of the infinite mind in its physical condition; likewise when you think of our planet,the sun and all the glory of space, you are thinking of negative mind or mind latent—in its crystallized form. Think you that the infinite mind limited itself to forming only such matter as you can sense with your five senses? Could not the infinite forces of mind crystallize planets and suns of so ethereal a quality that your eyes could not see them and your ears could not hear the music of their movements in the symphony of creation?

You have not begun to develop the joys of an immortal imagination, and it remains in a very rudimentary form if you have not conceived of refined spheres of existence whose inhabitants are formed of matter as delicate as the perfume of flowers but as perpetually radiant and luminous as radium.

And to think of such would not be transcending the thought of matter as a physical substance. Your imagination would need still to take a leap into the light to conceive of beings composed entirely of pure intelligence, whose bodies are refined mind and whose life blood is radiant love. Of such nature must necessarily be the souls who dwell at the positive pole of the universe which is the extreme opposite of our plane of existence.

Do you doubt the existence of such a state? Well, then you do certainly need to develop your imagination in order to conceive of the infinite possibilities of the creations of mind.

Everything in existence exists by reason of the reciprocal activity of opposite centers of force. The masculine reciprocates with the feminine, the mind with the body and cold with heat, light with darkness and sun with planets.

So the law being universal, a physical universe reciprocates with a spiritual universe and the twain are the two poles of an Infinite Mind, one absolutely impossible without the other.

The Infinite One is an eternal essence or energy or intelligence (whatever you wish to call it) that is forever formulating itself into organized forms. The masculine and feminine principles inhere in the very essence which is pure divinity. Polarity, the law of positive and negative, is the unchangeable law of the Eternal Being.

An atom of matter is composed of a center of positive electricity, surrounded by a larger or smaller number of particles of negative electric force. On a larger scale this is illustrated by the polarity of the solar system. The sun is the positive center; the planets are the negative particles. All life is the same from the simple polarity of an atom to the unbounded soul of God. Polarity is the basic law of being. By its omnipotent action crystals, plants, animals and men become organized and evolve in intelligence. Through the operation of polarity solar systems and universes are born and evolve. By their polarizing power minds continue to organize spiritual forms after their physical forms are cast aside. By the power of polarity spirits rise above the negative law of death into more positive realms of life. By this eternal power angels and archangels and gods, eternally progressing, grow mighty in wisdom and love. Through this law the deific forms—souls in the image and likeness of God—are perpetually generated from the soul nature of the Mother-Father God. Through this wonderfully intelligent law of attraction—a perfect law—order and harmony are maintained throughout the whole vast cosmos. Through this law the eternal evolution of God and His negative nature proceeds. Through the operation of polarity the essentially perfect nature and essence of God express and manifest in endless growth and progression, evolution and revolution, their power and wisdom and love. And the supreme pole of action and attraction is the Divine Heart of Love, which is as a Radiant Sun of Eternal Wisdom.

There are infinite degrees of deific life and intelligence and God's nature extends from the negative atoms of energy, called matter, to the positive consciousness of love, called divinity.

The Law of Polarity in each degree of the infinite life is individualizing atoms into the forms called by such various names as crystals, cells, plants, animals, men, planets, suns, spirits, souls, angels, archangels, gods, solar systems and the universe.

There is but one life, one being, one power, one mind. The whole is mind. "God is all and in all."

The real man dwelling in this tabernacle of flesh is the God idea, perfect, pure, divine. This soul organzaton is polarized from the divine essence; the physical organization, which the soul inhabits, is polarized from the elements of space.

Man, having both a physical and a divine nature, responds to and is played upon by all the forces in existence. He is kindred to the animal and feels the vital impulses of nature surging through his physical body, but he is also kindred to the gods and feels the nobility of an indestructible moral nature that aspires to reach and respond to the pulsations from the heart of divinity. The negative pole of his being is related to the negative nature of the universe and the positive pole of his nature is related to the positive nature of divinity, and in order to develop in health and symmetry he must keep in reciprocal relations with nature and with God.

His animal nature is good and the more vital it is the greater will be its ability to express the power of the soul. Even a strong soul can express little of its power through a weak body. And it does not follow that because a soul is potentially powerful it will have a vigorous body. After the soul is recognized and its potential energy is called into active expression it must be provided with natural vitality sufficient to embody its spiritual power. The healing of disease and the renewing of strength by spiritual thoughts prove that

the soul is often able, when its power is aroused, to stimulate and vitalize physical functions, harmonize the mind and generate a joy-tonic in the blood that neutralizes and overcomes many causes for diseases.

But facts also show that the soul will tire of doing what should be done by the reciprocal activity of the body with earth, air and water. If one in whom the awakening of the soul has aroused the glow of health persists in living an unnatural life indoors, over-eating, over-stimulating, and over-working, the physical nature will become sluggish and he may strive without success to stir his soul with positive thoughts to overcome the effects of gratification, sluggishness and self-poisoning. The burden is too great for the soul to bear. Man should not imagine that he can violate all the rules of health and then demand of his soul, as of a slave, to restore order. Life, joy and harmony in mind and body depend on the reciprocal activity of both poles of being.

Arise very early in the morning and spend an hour in the study and affirmation of noble and exalted thoughts that relate your soul to divinity. Then pray to the Radiant Sun of Wisdom for the light of love divine and you will feel that your mind is lifted up and exalted into a higher state of consciousness. As you thus abide in communion with the Father-Mother—the Positive Heart of the universal mind,—you will realize that your prayers and aspirations have opened an interior door and your soul is being fed on the Manna of Heaven so that its potential life is made substantial and vital, and all through the day you will feel the happy effects of this early morning talk with God. Your mind will be more harmonious and you will see more clearly. It will be as though a light suffused your consciousness with peace and gave you power to see possibilities for success in ways that otherwise were dark and profitless. You will simply have fulfilled the law of your inner being and remagnetized your soul by bringing it into close contact with the positive pole of being.

Fulfil the law of your negative nature as well during the day and you will complete the conditions for perfect physical and spiritual activity. Walk and work for exercise; get your blood circulating so vigorously that every cell will demand oxygen and every pore will eliminate poison. Then you will not need to practice breathing exercises for you will, without thought, breathe according to the demand of the cells.

Miss no opportunity to commune with nature, to stretch your body on the earth that you may inbreathe of her vital radiance. And with your body saturated with vital magnetism and your soul saturated with divine life, you will feel that you are a living flame of vitality capable of thinking and doing all things with ease for the development and expression of an immortal individuality that will reveal something of divinity to men.

THE END.

THE LUCKY MAN

BY JOHN E. DOLSEN

▽ ▽ ▽

THE MAN whose good luck overflows
The brim of Fortune's fount,
Is he who deals the knock-out blows,
And never takes the count.

HOW CAN I teach your children gentleness and mercy to the weak, and reverence for life, when, by your laws, your actions and your speech, you contradict the very things I teach?

—*Longfellow.*



THE SEVEN WEAPONS

BY

THOMAS DREIER

▽ ▽ ▽

BUDDHA gives us Seven Weapons which we may use in our fight against that which militates against us in our efforts to attain perfection. They are:

1. Insight.
2. Subjugation.
3. Right Use.
4. Endurance.
5. Avoidance.
6. Removal.
7. Cultivation.

INSIGHT—By this he really means good judgment. He speaks of the man with insight "considering the things which ought to be considered, and leaving unconsidered those things which ought to be left unconsidered." He points out the wastefulness of using time for discussing idle matters—matters which do not aid one attain one's end.

SUBJUGATION—He teaches that one must subdue the senses, keep them under control, train them to bring in only those sensations which will make for growth. One must see and hear and smell and touch and taste those things which will add to one's power and efficiency.

RIGHT USE. One should use all things for the right purpose. For instance, clothes should be used for the comfort of the body and not for show; food should be used only for nourishment; drink should be used only for nourishment or the cleansing of the body, etc.

ENDURANCE—One should be patient under heat and cold, under hunger and thirst, under abusive words, under pains, under all unpleasant circumstances, when those things are visited upon us. In other words one should learn to endure unpleasant and disagreeable experiences patiently and thus strengthen our character, as a country strengthens its defenses during warfare, finding out then, as it could not find out during peace, what those weaknesses were.

AVOIDANCE—This is part of our own daily philosophy—to avoid when we can those persons or things that destroy our happiness. He also points out that we must take care of the life intrusted to us by avoiding danger to our body. We should avoid evil companions or evil of all kinds. We should not endanger our souls by doing what those foolish folks do who go to the city to "see life." We must avoid all that makes for unhappiness.

REMOVAL—We must put away, remove, destroy lustful, angry malicious and all other kinds of negative thoughts. We must become skilled in removing such thoughts as soon as they are discovered, just as one would remove noxious insects from plants.

CULTIVATION—I shall quote here: "A man, wisely reflecting, cultivates that part of higher wisdom called *Mindfulness,* dependent on seclusion, dependent on passionlessness, dependent on the utter ecstacy of contemplation, resulting in the passing off of thoughtlessness. He cultivates that part of the higher wisdom called *Search after*

Truth, he cultivates that part of the higher wisdom called *Energy,* he cultivates that part of the higher wisdom called *Joy,* he cultivates that part of the higher wisdom called *Peace,* he cultivates that part of the higher wisdom called *Earnest Contemplation,* he cultivates that part of the higher wisdom called *Equanimity*—each dependent on the utter ecstacy of contemplation, resulting in the passing off of thoughtlessness." Such a man, he says, "has destroyed that *Craving Thirst,* by thorough penetration of mind he has rolled away every *Fetter,* and he has made an end of *Pain.*



MOODS

BY

WILL LARGE

▽ ▽ ▽

MEN of strong will, brilliant to a rare degree, who have attained even remarkable success, often confess that there are days, and sometimes many of them, each month of their lives, when it appears that they can accomplish nothing. That conditions, people and even their own powers oppose and frustrate them at every turn. Often these darkened days come at times when the candidate for success finds it necessary to face important issues, coming they leave him powerless before opposing forces and conditions, and much that might be easily gained under normal conditions, is lost.

Those engaged in creative pursuits are particularly harrassed in mind and body by these moods of failure. For failures they are. Failure in the sense that the mind has failed to dispel them and go on with its work.

Two moods rule all living things; and all things live. The Mood of Success and the mood of failure. And it is within the province of every mind to choose which of these it shall serve. Whether it will or no, it must choose as there are no grounds of arbitration. Success is success, but mediocrity is failure of the deepest type.

Every normal mind will naturally choose the Mood of Success, but few follow that choice with the Will to Do. They choose, but in that choice they are "like the wind, driven before the sea and tossed." Today at the Pinnacle of Power, tomorrow in the depths of despair.

The normal of life is for one to feel each and every hour, the Great Unknown struggling within him, to break its bonds and express its rare Genius. The hour when he feels that all power to do is his, when all barriers are removed, and he knows himself as a Spark struck from the Genius of God, then man knows himself as he is, and if he will but obey the Rudder Within, his Ship will sail out upon placid waters, meeting only the "white caps" which but prove the now abated storm to have been of his own creation.

We are all aware of the power of the mood of failure. Few there be who are aware of the Invincible Power of the Mood of Success. That Mood that takes the babe from its cradle in the miserable log hut and makes him the Emancipator of a Race. That Mood that finds

a woman in the underworld and makes her a Visiting Angel unto the sick and dying. And even makes a God of Man while walking in the flesh.

You are vainly struggling and seeking afar for the best things in Life, cease thy striving. Sink thyself into the unfathomable Depths of thine own Being. Abide there in that Great Stillness and presently thou shalt find that Pearl of Great Price—The Mood of Success. And when thou shalt come out into the noise of the world, that Mood shall follow thee through Paths of Peace, festooned with the Vines and Flowers of Divine Love. And should thy choice lead thee into the Wilderness, it will then precede thee, carving upon the face of the rock of chaos, niches, wherein thou mayest place thy feet and again attain the heights of thy Goodly Heritage.



VISITANTS FROM THE UNSEEN

BY

JOHN PRENDERGAST

▽ ▽ ▽

ONE asks: "Why should not the long-since lost, gone out of human way, seek communion with the living?"

Whether these discarnate beings seek communion with the living is still a moot question, but that the living should not seek communion with the so-called dead is a truth which cannot be too strongly impressed upon all who would follow the path of enlightenment and the higher wisdom.

The course of life is through the path of evolution. By evolution we suppose a steady pressing onwards towards a higher goal and finer development.

Granted that the so-called dead continue life on other planes and in other conditions, surely the individual finds his highest fulfilment, there as here, in pressing onward, in familiarizing himself with his new conditions, and in preparing himself for the next step upward. Nor could this development be obtained by a constant looking backward, a shirking of duties, nor in spending one's time in a vain endeavor to function upon a plane which has already been left behind. It is as though a man, who, having betaken himself to a new country, should seat himself upon the shore and spend his days in lamentations, were forever signalling to the distant land from which he had set sail.

Not only must this endeavor to communicate with discarnate souls be detrimental to the dead, but to the living. There are two laws—one of progression and one of retrogression, and alas! there is no middle course, and to be constantly looking backward (for all the evidence goes to prove that this earth plane of the denser and grosser substances is of a lower development) is to place an obstacle in one's progress.

Mediumship, too, is exceedingly detrimental to the individual on this plane, and, if persisted in, in nine cases out of ten, causes not only diseased conditions of the body, but disintegration of the physical atoms, and a final forcing out of the soul from its physical envelope, and

too often ends in insanity, unbalanced judgment, a distorted vision of life, and hallucinations.

Again the earthly love which would take the risk of chaining a soul to this earthly plane or burdening it with a load of grief and woe or desire for its return must of necessity be a selfish love, and one to be deprecated.

Surely it should be the desire and profound hope of all to further the upward evolution of those who have gone before by leaving them free to cast off the fetters of this denser plane rather than to induce them to return, or to surround them with a cloud of darkness, of longing, and of despair.

—From *Whitehall Review.*



THOUGHT TRANSFERENCE---MIND AND MUSCLE READING

BY

EDWARD B. WARMAN, A. M.

Author of "Psychic Science Series"

▽ ▽ ▽

ARTICLE EIGHT.

THOUGHT-TRANSFERENCE.

ALTHOUGH no *mental telegraphy* can take place without *thought-transference* there can always be *thought-transference* without *mental telegraphy.* Why? Because thought-transference, like telepathy is involitional, while mental telegraphy is volitional.

Thought-transference often occurs without the knowledge of the one from whom it escapes, and its escape is frequently regretted.

ILLUSTRATION OF UNCONSCIOUS THOUGHT-TRANSFERENCE.

SOME years ago, in Chicago, one of my publishers and myself were in the habit of dining together at a restaurant. In order to ascertain who should pay for the dinner he would, in a playful mood, toss a coin and then look at it before he said, "head or tail?" As often as he *looked* at it, after tossing, *he* paid for the dinner. Why? Because I, remaining receptively passive received from him, by *thought-transference,* the knowledge of the result as soon as his mind centered upon it. This, you perceive, was not mental telegraphy because he did not by any act of his will send me the thought. It was thought-transference on his part wholly unintentional; mind reading on mine.

This occurred scores of times, and he marveled at my accuracy, until one day he made a discovery. He had always given me credit of being a good guesser, but he now surmised that it was not a matter of guessing because I never failed, but that it was due to the fact that he loked at it before asking me. So he said: "Today I shall not look at the coin after tossing it." He didn't until I had made my guess. That day and many times thereafter *I* paid for the dinner.

This is but one of many instances to illustrate that thought-transference, volitional and otherwise, is an established

fact. Our minds are batteries, where positive and negative thoughts are stored. These batteries are forever receiving and giving forth thoughts which are continually acting and reacting upon ourselves and our associates. I never have seen this truth better expressed than in that familiar poem, "Thoughts Are Things," by the popular writer, Ella Wheeler Wilcox:

"Thoughts are things, and their airy wings
Are swifter than carrier doves,
They follow the law of the universe—
Each thing must create its kind;
And they speed o'er the track to bring us back
Whatever went out from our mind."

Do you catch the full force of this thought so admirably expressed in the last four lines? It fully demonstrates that the only weapon of offense that nature seems to recognize is the boomerang. "It is our own grist that comes back to us through the mill of life." It has been truly said: "No man in the world ever attempted to injure another without being injured in return some way, somehow, sometime." Therefore, ever bear in mind that good and evil depend not always upon the spoken word; but the greatest good and the greatest evil may take place wholly through thought-transference.

Mind-Reading.

TRUE, mind-reading is exactly what the term signifies, namely, reading the mind. This is somewhat limited in its scope, and distinguished from "muscle-reading" in that it never requires physical contact.

Illustration of mind-reading:

Over thirty years ago, during a conversation on the wonderful possibilities of the human mind, I remarked to a group of interested friends, that, under certain conditions (not abnormal) one could become sufficiently passive to a positive mind to read the unspoken word or words without coming in physical contact with the one concentrating the mind thereon. I was immediately impressed to experiment. Acting upon the impulse I asked one of the group to think of one particular word at the exclusion of all else. She said, "I have it." I immediately answered, "So have I," naming the word at once, and correctly. I was informed that I had guessed it (always the remark of a sceptic). She tried again, saying, "I have another." I at once replied, "So have I, *both* of them. You changed your first word, thinking it too easy." She acknowledged I was right, but in this case she could not account for it as guessing; so, declaring me a "witch," she darted from the room.

Had she given me but one more test I would have failed. Why? Because I had reached the limit of passivity. For the same reason that one cannot get an impression or message from his own subjective mind if the objective mind is too active, he cannot get an impression or word or message from another except the right conditions prevail. The moment he stops to think, it becomes guess work. In all these intervening years, I have made many successful and satisfactory tests. All attempts have been successful because no attempt has ever been made by me unless the element of success was present—that element is passivity. Unless you can command that condition you would better not try as it would be useless. You will find yourself guessing this and guessing that but it is not a guessing matter, you will positively know, and no one can persuade you to the contrary.

The word or thought or message will be simultaneous with that of the one with whom the experiment is made, or may be delayed until the right condi-

tions are present as follows: Supposing some one says to you, "You just can't guess whom I met today." If you try to guess you will more than likely fail, and as long as you guess you will be uncertain as to whether or not you are right. But, you dismiss it and go about your duties and while you may be objectively active in other ways you are or will become passive to the name of that person because you are not trying to think of it. Then, all at once the name comes to you with such a certainty that if you were asked: "Do you really think you are right?" You answer "Think? No, I positively *know.*" And you can bank on it every time.

Muscle-Reading.

MUSCLE-READING, lacking better term, is not reading the muscle but reading the mind (in a limited degree), by means of the unconscious muscular action. The dictionary definition expresses it quite clearly as follows: "The art of making discrimination between objects of choice; of discovering the whereabouts of hidden objects, etc., by inference from the involuntary movements of one whose hand the reader holds, or with whom he is otherwise in muscular contact."

This so-called mind-reading by physical contact had its initiative in Chicago and was first brought to the notice of the public in 1873 by a newspaper reporter, J. Randall Brown.

He had many followers, among the most noted being Washington Irving Bishop, Stuart Cumberland (Charles Garner), Paul Alexander Johnstone, Dr. J. Alexander McIvor Tyndall. Of these, Mr. Bishop became the best known through his extensive travels and wonderful success. In conversation with him in Chicago (1887), he said to me: "The more mysterious you make the affair, the less likely are the public to unravel it. Anything that creates surprise or approaches the wonderful always proves attractive and entertaining." He especially referred to the "wire trick"—the use of the wire between operator and subject instead of the closer physical contest.

The Modus Operandi.

FIRST, the blindfold. This is an assistance rather than a hindrance, as it shuts out all exterior distraction from the operator's mind and makes him more passive to the involuntary muscular action of the subject; besides it appears to render the work of the "mind (?) reader" more difficult.

In nearly every case the operator produces a black 'kerchief (to add to the deception), which he places over his eyes and asks you to draw it tight, "the tighter the better." Why? Because he contracts the brows, and even if you put on an additional 'kerchief and fold kid gloves over the eyes, the strain of the 'kerchief falls upon the part of the gloves resting against the contracted brows. When he desires to see, he has but to raise the brows. He cannot see straight ahead but sufficiently far enough in front for his purpose. This blindfold trick is also resorted to in the "driving test." In every case where physical contact is employed, the operator is governed by the subject who unconsciously and unintentionally directs him. In the finding of hidden objects it cannot be said that the subject always leads the operator, for, usually, the operator is in advance, but the subject can push as well as pull; therefore the better word is "direct." When the operator, in his rush (which is always done for effect), passes the place held in the subject's mind, he is very quickly made aware of it by an involuntary movement

on the part of the subject which arrests the attention and directs the action of the operator.

Remember, mind is indivisible, and while it is strongly focussed on a particular object or place, it is unconscious of the muscular action that accompanies it.

Did you ever ride a bicycle? If so, you have one of the best proofs of this theory. Do you recall that death-like grip with which you clutched the handle bars? Do you remember how you hit every obstruction in the road that you tried to avoid? Why? Because mind is indivisible and cannot be in two places at once. Your mind and your eye were on the object in the street, hence you were wholly unconscious of the muscular action that guided the wheel.

The muscle-reader and his subject hold exactly the same relation to each other as do the novice wheelman and his wheel, that is, directed by unconscious and unintentional muscular action.



NEW LIGHT ON OLD PROBLEMS

By

Charles Brodie Patterson

▽ ▽ ▽

Sin a Negative Condition of Life—A Lack of Creative, Constructive Purpose—A Way of Escape From the Negative of Life—The Law of Giving and Receiving—We Should Leave Behind What We Have Been and What We Have Done—Never Too Old to Begin—How We Limit Ourselves—Power Has Been Given Us to Control Our Own Lives—Mastership.

▽ ▽ ▽

SIN AND THE SINNER.

PART I.

SIN IS a lack, a want of conformity to the laws of life. Sin from first to last is a negative condition of the life, although some may say that it has very positive results. If we examine into the matter, we will find that the results are as negative as sin itself. In all sin and its results there is absolutely nothing of a positive nature. It fulfils no creative purpose in life, it is lacking in every element that would make either for the health or the happiness of man. Sin is a state of ignorance, of mental darkness, of ignorance that must be overcome by knowledge, of darkness that must be dispelled by light.

Many may contend that there is a great deal that would come under the head of conscious sin that could not be called ignorance, because one knew much better than he was doing. Only to a degree is this true. One may know a certain thing to be wrong, and yet not know of all the consequences entailed in the wrong-doing. His knowledge, at best, is only partial. It will always be found that man expects to derive some benefit for himself, or for some one else, through every sinful state of mind or act. If the mind was enlightened enough to see that no possible good could come of it, that instead of gain came loss, that instead of pleasure came pain, that instead of health came disease, instead of happiness came sorrow, does any one suppose for a single minute,

that with the full consciousness of this, that man would continue to persist in his wrong-doing? No, it is because man expects to derive gain of some kind or another from his sinful thoughts and actions that he persists in them.

None of us lives up to the highest ideals we have in mind, but I believe where ideals exist, that the desire to live them exists also, and in turn the desire eventually leads us to a realization of our ideals. In this article I wish to show the sinner a way of escape from his sins and in the first place to show that he gains nothing, and loses everything from persisting in them.

He may always know when he is in violation to the laws of life because of the discord and unrest that fills his own mind.

One can only be happy and restful when the life is thoroughly attuned to all the laws that govern life, and when we find the reverse of this to be true, we will come to understand that a new adjustment is necessary, in order to bring to us all that we most ardently desire, because there can be no mistake but that we all do desire everything necessary to make the life happier and more complete. But because of our ignorance concerning the laws of life, we are constantly making mistakes. We are not making the mistakes with any willful intent of injuring ourselves, but the consequences are often as great as if we had.

If one will note carefully things as they transpire in every-day life, he will perceive that some things tend to make them contented and harmonious, while others may cause them to become irritable and discordant. All then that makes for harmony in life must be cultivated and everything that makes for discord and unrest must be avoided.

The way of life is not as difficult as one may think. It is a strait and narrow way but that means the reaching of the goal in the quickest possible manner, while if we choose the broad and crooked way, one's whole journey is retarded.

In life we are constantly expecting to receive from others that which we are unwilling to give to others, not fully understanding the law which shows that only as we give may we hope to receive. But all the time there is a giving going on of one kind or another, and if it is the wrong kind, we may rest assured that we will reap the full results. Every unkind thought, word, or deed, given out to anyone else returns to us with an accumulated interest. It is utterly impossible that any individual can gain anything that is real or lasting through accomplishing someone else's loss. Most of us desire to get from people the best they have to give. This is a true and natural desire, only, in order to derive this one must be willing to give it in return to give it to the full.

The people who are best loved in the world, are not those who are thinking solely of their own ends and interests, but those who are vitally interested in the welfare and happiness of others, and what they bring to life that they receive from it. It is just as well that this should be understood from the outset.

One may learn, if he wills to, from the experience of others. If he refuses that way, then it will be necessary that he should pass through experiences of his own.

Sometimes people reach a stage in life where to them it seems next to impossible to make any change for the better. I have heard people say if they were only younger that they would go to work and construct their lives anew, but they have been living life in the wrong way so long that now it is impossible. I think the very first thing necessary

to all of us, is to be able to perceive a mistaken course, because no very decided change can come in life without one seeing the necessity for such a change. And it is never too late to mend. It is far better to begin in old age than not at all. There should be no place in life for vain, useless regrets—what we have been, and what we have done in the past should be left behind. But rather that one should lay hold on everything that would make for the newness of life. Leave all the old things in the past, and press forward to those things which are before.

The past had to do with the partial and the incomplete, the future has to do with all that makes for wholeness and completeness. The past has fulfilled its own end and purpose, nothing is to be gained by living it over again, either in thought or act.

The present is filled with all kinds of living possibilities, and it is with the today we have to deal.

It is not the part of wisdom to think that it is going to take a long time to realize all that we would be or do; a full realization may come some time like a flash of light; *we only limit ourselves when we look at the question of time as being so essentially necessary to our development.* We may enter into the vineyard as a worker at the eleventh hour and realize as much or more than one who has worked through the whole day. There is, therefore, no reason why anyone should reach the conclusion that it is too late to save himself from the sin of the past. Each good cause set in motion is bound to bring some good result. Supposing we have through all our lives been sowing to the wind, and suppose we are in the present reaping in the whirlwind. Granting that these circumstances exist, what is to hinder us from sowing a different kind of seed—the kind that will give us a harvest far more satisfying than any we have gathered in the past. At any moment in life one may reach a decision as to how his life should be ordered, and from that time go on changing one condition after another.

There is nothing that stands in the way of achieving this end save the old desires, and the false habits of the past, but when a new desire enters the conscious mind it displaces one of the old desires, and when a good habit is once acquired it displaces a bad one. This then shows how victory is to be gained, how the sins and the mistakes of the past are to be blotted out, and remembered no more against us for ever.

Every time through true desire and directed effort a false desire or bad habit is overcome, one renews his strength, and is better able to overcome in a still greater way. No matter how great a sinner a man may have been there is a way of escape provided. If he desires to accept that way let him have no doubt but that he will be able to reach the desired end. Let him become filled with the spirit of hope, and know that if he has been able to overcome in the least of things, strength sufficient will be given to overcome in the greatest of things, so that he shall grow strong in the present as he has been weak in the past.

The law is inexorable in exacting to the last farthing of the penalty for wrong-doing, but one may cease at any moment such doing and begin with a new and better way. It makes no difference how degraded or how downfallen one may deem himself to be, he can if he so decides redeem his life from all degradation that sin has immersed him in. We are not left at the mercy of chance or fate; power has been given to us in order that we may use it to bring about the full control of our own lives. The sinner need not blame fate

or luck, all his fate has been in his own keeping, neither need he rail against circumstances or environment. Responsibility rests where it belongs, upon himself, and while it may seem hard to him that such should be the case, nevertheless there is in that same condition something to rejoice over, because if sin and its consequent mistakes were the result of his own thought and action, let him remember that he has the sure power of correcting his mistakes, that he had to make them. That if he has sinned against his highest ideals, he can begin at any moment to give a living expression to those ideals, but if he were under the influence of fate he could have no such opportunity. He would have no power to change the course of destiny, but he has the power within himself to bring the whole force of his own being into conscious conformity to the laws of life. It is useless to rail against circumstances or find fault with environment. Circumstances are what we have made them. If we feel that the present circumstances hinder or keep our lives in bondage, that through a new course of action new circumstances will follow, and one can so learn to adjust himself to environment, or create for himself a new environment that where he has been miserable he can be happy. Where he has been weakly, submitted to circumstances and conditions, he can become strong. I assert the real mastery of life, that man need not be subject to environment, circumstances or things of any kind; that he has the power within himself to overcome, and make all things subject to him. In view of the foregoing, one must see the full advantage of the acceptance of the full responsibility for the living of his own life.

REGULATE the mind and the body will spontaneously go right.

—*Buddha.*

IMPULSION

By Jake H. Harrison

▽ ▽ ▽

IN THE wide domain of nature
There exists impelling will,
Which if you but learn to wield it,
Will your slightest wish fulfill;
It will make your pathway pleasant,
Put to rout all warring strife,
And in dealing with your fellows
Prove the ses-a-me of life.

When you feel a contradiction
In your contact with a friend,
And you know to use compulsion
Would bring friendship to an end;
Get beneath his stubborn nature
In a quiet, gentle way,
Wield *im*pulsive force to move him—
Use *his* will, his mind to sway.

You will always find it better
This *im*pulsive force to use,
Than to use *com*pulsive fervor,
And the law of love abuse;
Let *your* will at first be passive,
Till you get *his* will in tow,
Then you lead, and he will follow
To wherever you would go.

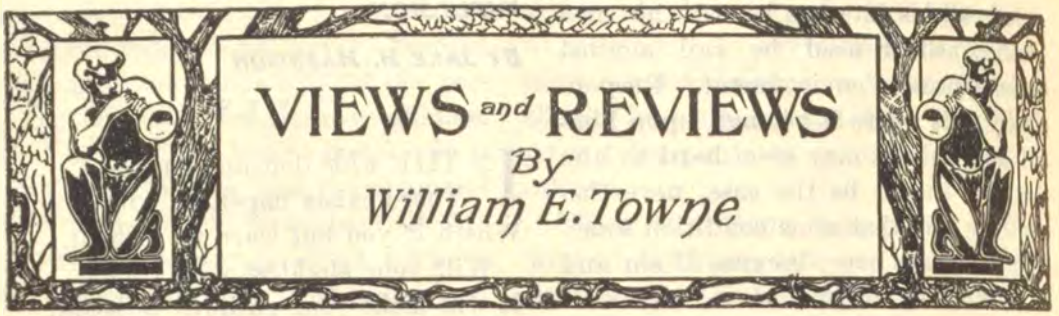
It is quite a simple matter
To acquire impulsive will,
Let your mind with gentle feeling
All your inner being fill;
Use the psychologic knowledge
You may bring within your ken,
Wield *im*pulsion, not *com*pulsion,
When you wish to govern men.

THERE IS no such thing as good seed rotting on barren ground. The ground is at heart a bit less barren because the seed joined forces with it.

—*Anne Warner.*

THE SECRET of success in life is for a man to be ready for his opportunity when it comes.

—*Disraeli.*



Will Oil and Water Mix?

About as well as Republicans and Progressives.

Mr. Munsey's plan for a reunion of forces would mean, if carried into effect, that the Progressives were willing to sacrifice their principles for a portion of the "spoils of office." It would mean the same old condition we have had for thirty years—the politicians and money power running things for their own benefit and the exploitation of the people. It would mean that the "invisible government" would be more thoroughly enthroned than ever. It would mean that the people had tried to secure a voice in their own government and failed—miserably failed.

Mr. Munsey says a large part of the Republican party is progressive. We opine that all the Republicans whose progressiveness counts for as much as a pinch of snuff are already enrolled in the Progressive party ranks.

As a matter of fact, probably nine-tenths of the Progressives, if called upon to choose between the Republican and Democratic parties would vote the Democratic ticket. The ideals of Wilson and Bryan are much more in harmony with the Progressive platform than the ideals of Barnes, Crane and Penrose.

As a separate organization, standing firmly for the fundamental principles enunciated in their platform, the Progressives will become a power, draw to themselves the support of all that is best in American citizenship and wield a potent influence upon national and state legislation. As a compact organization with over two million votes behind it, the Progressive party will keep the party in power upon its good behavior; otherwise the balance of power might easily swing to the Progressives at any time.

The Mind and Health.

If you go back far enough in the history of a diseased condition of the human body you will discover a mental cause for it.

This is the teaching and belief of those who practice pure homeopathy as well as the mental healer, the Christian Science healer, the Emmanuel Movement healer and many intelligent physicians of all schools.

Disease is a lack of that harmony or rhythm which prevails in health.

The mind first allows the cause of disease to spring up in the body.

The mind may be wholly unconscious of the results of what it is doing. The mind may not know that a certain persistent mental attitude will be followed by certain physical effects, but the law works unerringly.

As the mind has power to cause disease, so it has power to reverse the process and arrest and cure disease.

This it does by re-establishing within the body that rhythm, harmony of vibration, which exists in health, and inducing all the functions of the body to work in unison with the Life Principle or with nature if you prefer to put it that way.

VIEWS and REVIEWS BY WILLIAM E. TOWNE

William Sadler, M. D., a prominent physician of the regular school, says: *"The mind sits in the place of power upon the throne of the nerve centers in a position of absolute controlling influence."*

It is true Dr. Sadler does not believe that the power of mind reaches to the cause in all kinds of disease, but perhaps that is because he has not penetrated below the material surface of things.

The life of you is the life of God.

There is but One Life in the universe and you are a part of it.

If you believe yourself cut off from this life, if you lose your instinct of unity, disease, sin and death may come in.

To keep yourself free from the dominion of sin, sickness and death itself, *cling to your instincts of unity.* Cultivate your faith in the oneness of Life.

Life cannot be sick any more than the sun can be dark.

Turn your thoughts toward life and keep them centered there. Avoid inharmony in thought if you would keep free from disease in the body.

There is ever within you a center of harmony which is not touched by that material surface inharmony which we term disease. Keep your thoughts in tune with this center rather than allow them to vibrate with the changeable material conditions without. In this way you will avoid the causes of inharmony which show forth in the material body as disease.

Failed In the City: Succeeded On a Farm.

There is an article worth reading in the February *Ladies' Home Journal* describing one family's experience in leaving city life for the country. The pleasure of growing much of your own food, of having it perfectly fresh and wholesome, the possibility of being independent, of working for oneself, all these are worth some extra work and planning. The author of the article referred to draws this pleasing word picture of the results of their first year's work: "When autumn came the cellar was full of apples, potatoes, pumpkins, cabbages, turnips, parsnips and all kinds of preserves and pickles. Butchering day came and the meat house was filled with hams, spareribs, backbones and country sausage. We had wheat flour and cornmeal, popcorn and dried sweet corn, chickens, eggs, milk and butter. Yes, it had cost labor, but besides all this supply we had hard cash in return for the farm products." In this "back to the land" idea is a partial solution of the high cost of living.

The Mission of the Advertisement.

Some people predict that the co-operative commonwealth is very near, and that with its advent all advertising will become unnecessary.

Charlotte Perkins Gilman, in *The Forerunner,* runs to this view. Also she points with pride to the post office as a noble example of an institution that does not need to advertise.

As a matter of fact the post office department *is* a persistent and extensive advertiser.

If you are in the habit of going to the post office to transact business you do not need to be told this. Over the registry window is the card, printed in colors, big type, which screams at you that valuable mail should be registered.

VIEWS and REVIEWS BY WILLIAM E. TOWNE

This is so effective a suggestion that the illiterate and those unaccustomed to doing business by mail will often buy a money order and then register the letter containing it, not realizing clearly that the money order alone furnishes them absolute protection in making their remittance. Others will register a letter containing ten cents in stamps, evidently being so impressed with the card suggestion as to believe it illegal to send their letters without registering.

Then there is the card advertisement about those cute little stamp books, 24 cents worth for 25 cents. You find that notice well displayed at the stamp window. It has been stated that the sale of these books is the source of considerable revenue to the department.

Another display card tells you of the various kinds and sizes of stamped envelopes to be obtained in Uncle Sam's shop.

It is safe to say that a nice fat percentage of the gross receipts of the post office department would fall off without this extensive advertising.

If the world is going to learn about the latest and best inventions in all lines, about new books and magazines, labor saving devices, new foods, etc., etc, we must always depend upon advertising, whether we live amidst competition, as at present, or whether we live under socialism.

The advertisement is a form of news and is essential in any civilization that is progressive. Some news may be very stale, some may be very sensational, some may be untruthful, some may be incompatible with the public good, and yet the principle of printing the news is likely to continue. It is exactly the same with advertising. If the world is ever to learn of new things they must be effectively and interestingly announced. Few would read a five line announcement, set in eight point, of a new or improved food product, however meritorious it might be. Advertise such a product with the persistency and genius displayed by the owners of grape nuts and puffed wheat and millions would soon learn to know it and enjoy its use.

The Up-to-Date Incas.

Our thought regarding the ancient races of mankind is tinged with smugness. We are apt to feel sorry for those poor old Egyptians, Chaldeans, Assyrians and Incas.

Museums and travelers' records, however, reveal some interesting things concerning the ancients. They were not so far behind the times as we imagine. Indeed, in some ways we seem to be just catching up with them. And then, our pride should not lead us into forgetfulness of the fact that many of these early races were highly civilized while our Anglo-Saxon ancestors were living in caves, using stones and clubs for weapons, wearing a few skins for clothing and disporting themselves generally like some barbarians.

It seems that the ancient ruling race of Peru, the noble Incas, educated their sons in many of those things which we consider the essentials of civilization.

For instance, they were systematically taught the rites, precepts and ceremonies of their religion, the art of government, law, to read and write their substitute for our modern handwriting, to compute time, to converse fluently, the art of music and poetry, and the science

VIEWS and REVIEWS BY WILLIAM E. TOWNE

of philosophy and astrology. They were also taught somewhat of the care of a household and the bringing up of children. Evidently the Incas believed the father was even more responsible than the mother for the education of the child.

No, indeed, wisdom was not born with the Anglo-Saxon race alone. Perhaps it won't harm us to remember this.

Magnifying "Facts."

We are largely hypnotized by the material. Facts assume a solidity and importance in our eyes, which truth does not warrant. Emerson wrote: "Before the great revelations of the soul Time, Space and Nature shrink away. * * * The things we now esteem permanent shall, one by one, detach themselves like ripe fruit from our experience, and fall. * * * The soul looketh steadily forwards, creating a world alway before her, leaving worlds alway behind her. * * * With each divine impulse the mind rends the thin rinds of the visible and finite and expires its air." Yet we go about as if the so-called facts in our life were eternal verities. Examine facts by the light of the divine mind and they become our friends, never our enemies. We conceive a fear of a certain fact and immediately that fear is multiplied a thousand-fold. We see it reflected in all the experiences of life. We are like the hunter who thought he saw a coon in every tree he looked at, but when he rubbed his eye in amazement a wood louse, which had been lodged in his eyelid, dropped down and the mystery was explained. The nearness of the wood louse had spoiled his perspective and he saw instead of a louse on his eyelid a coon in every tree. So do we magnify present facts to the exclusion of the eternal verities. The universe is not solid but fluid. Thought and will and attention and purpose are mighty levers to move that which seems fixed and solid. And through all and over all is the will of the One Life working through you, ready to take the burdens with which your mortal mind cannot cope.

Telling Your Husband or Wife the Truth.

I know of a woman who is in a most embarrassing situation. She is the financial manager of the family. Her husband is easily discouraged. With the best of intentions she told him a certain debt had been completely paid when it was only partly paid. She thought this lie would help to create harmony in the home. Now the debtor suddenly wants the balance of his money. The woman hasn't got it. She doesn't dare face her husband with the truth. She doesn't dare tell the truth to the one to whom they owe the money. Naturally she is also afraid to borrow it near at home lest her husband learn of the fact. Harmony in the home, if it is to have any element of reality and mutuality, can never be founded upon a deliberate lie. Openness. frankness, truth, is the only workable basis for any kind of partnership. Here is this poor woman hemmed in like a rat in a corner because she tried to build her home life on the mirage of deceit.

IN BUILDING the foundation, my greatest good fortune was in being allowed to join in the enterprise of the right people.

—*Andrew Carnegie.*



BURBANK YOUR SOUL

BY

HARRIET I. LOCKWOOD

▽ ▽ ▽

WHERE you were born or when, are matters of no consequence at all, but when you found yourself—That is the event worth moment.

Your youth—bodily youth—is gone perhaps; but the human heart never grows old—not if you give it freedom. But you may not cramp it, nor seclude it from human joys. If we would have the heart stay young; find something to love, something to work for! Then we may expect to stay the day's of hoar-frost and death in interest of things mortal.

"Burbank" your soul! Yes, Elizabeth Towne said that word! and it should make her name known from Coast to Coast! Burbank! your soul; and your heart! Improve every day! make yourself better! Don't say you cannot! I have built myself up from a whining, sick, poverty stricken poor soul until I am *whole*. Now I know there will be a number ask, how? You shall know! First, I learned to think for myself! then I learned to think! Do you know how? Not many of us do! Can you set rules for your mind? Can you discard the trash that troops like tramps through the mind? If not then you cannot think! I fought, in the Silence, for years to govern my mind! When at last I found that I could choose my thoughts, and discard all the worn-out things, and fashion new ideals, and crystalize them into real pictures that would live with me every hour; then I said: Now I am strong! I can command the army! I am now a General! I can banish all evil from within the Temple! How did I do that?

One day, when life had become a burden; when I was contemplating death, I asked myself if I was ready to die? Then came an answer like a still small voice: No! you are not fit to die, and you are not fit to live! I was startled! Not fit to live?

So, on that day; I went into my soul, shut, and bolted the door, and then and there I began taking stock.

I found on hand a large amount of worn-out trashy thought. I found they were tramps. So I sent them flying! I found a whole stock of hate! little hates, and big ones! Out of this, my temple! I cried, I shall be fit to live! I found misery and discontent! I found the icicles of indifference hanging on the eaves of love.

I found the rotten apple of "what is the use," it was in the barrel of all my good impulses, and over everything lay the dust of wasted hours. All my beautiful years were rusted almost through with indolent thinking—drifting—I had not been pulling my oars, and I had not gained anything.

My heart was discouraged! "What shall I do to be fit to live?" My soul cried out, "where shall I get help?" No answer came, so I began to turn out all the dark corners, in the bright light of reason—New Thought—I found myself a poor creature indeed! There were stalking me the skeletons of discontent, and the skeletons of hate and error.

So, on that day my soul was cleaned of all the old; and a new birth, a new

life was mine—The old had failed—I WAS NOT EVEN FIT TO LIVE!

With the keen knife of New Thought, I cut my chains! I was born again mentally, and then I found myself weak. So, then the battle began! Hours I gave to concentration of thought on one small saying of a New Thought Angel, that had fluttered into my heart. I left the windows open when I finished cleaning, with orders that no old tenants were to re-enter.

I cast aside the shackles of doubt, and fear was banished. "God made me in His image! He will provide!" I began growing. When I saw a tramp coming; I met him at the gate of my soul, and banished him with one thought, work! If regret came along to taunt me about the lost years, I said, "It is not what I have been, but what I am today."

That is what counts! What you are today! Have you taken stock? What did you find? Old worn-out ideas, gone to seed, and poor at that? DISCARD THEM. AND BURBANK your soul, and do it now!

Clean house in your soul! Take down all the dusty things! If you are living, really living you will clean house every day!

Now, that I am whole; I clean house every morning. When I first awaken in the gray of the dawn, I set down rules for my day's soul work! "You shall, and you shall not do so and so!" Thus I command, and, my soul is now my obedient soldier. The thoughts that seemed good a few days ago are now old, and not what I need, because I am progressing! Why should I retain the dead husks of the old thoughts?

"Get rid of them! You have a better thought," thus I command my soul. Clean house! and Burbank—which means improve—Don't be an indolent thinker, with the door of your mind standing open; so that every tramp thought that comes along will walk in, but set a guard over the gate of your mind and soul, and decide for yourself just what thoughts bring peace and happiness. If a thought is disturbing, and causes you trouble, discard it! and choose better ones.

"I am master of my fate! I am captain of my soul!"

THE ENTHUSIAST

BY HENRY R. HARROWER, M. D.

▽ ▽ ▽

WHO HAS the inspiration? Who the zeal? Who pursues his ideal with confidence in ultimate success?

The enthusiastic man.

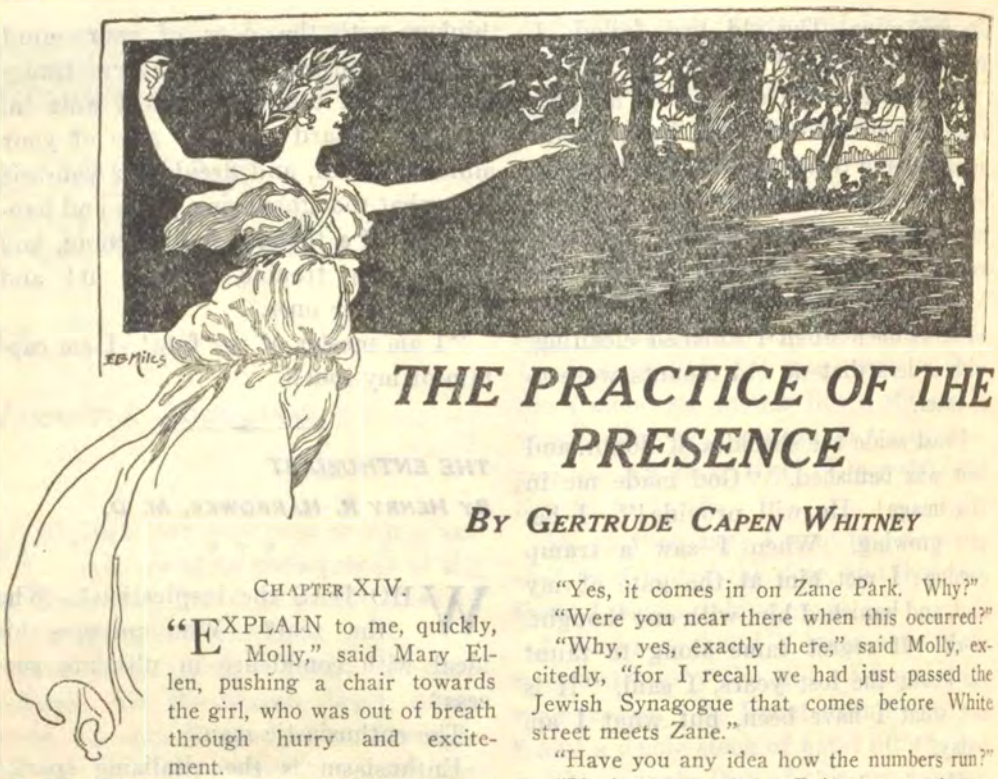
Enthusiasm is the vitalizing spark; *without* it a man is a mere automaton; *with* it his work becomes a pleasure, his whole world brighter and better.

Although liable at times to make mistakes because of his ardent efforts (the man who *does* things occasionally makes more mistakes than the one who never attempts anything), he accomplishes more for himself and the world in general than the phlegmatic, windmill sort of individual who will not move until he is *moved*. The few mistakes he makes are swallowed by his numerous successes.

The man who succeeds, both professionally and socially, does so in a large measure because of his store of enthusiasm, for by its stimulus he is led along paths "which others fear to tread." If a thing is worth doing, it is worth doing well; get interested in it; put *yourself* into it, and draw everyone else along with you.

In short—be an enthusiast.

—*Quoted.*



THE PRACTICE OF THE PRESENCE

By Gertrude Capen Whitney

Chapter XIV.

"EXPLAIN to me, quickly, Molly," said Mary Ellen, pushing a chair towards the girl, who was out of breath through hurry and excitement.

"As I was coming up here in the trolley," said Molly, after she had partially regained her breath, "I saw a car stop on a street that runs off the one we were on. I was thinking about other things and couldn't, at once, place the street nor the car, but a lady got off. I was impressed with her likeness to Miss Thurston, as I remembered her from seeing her when she has been into the Bureau to see you. I craned my neck to make sure it was she, and to find out, if I could, what she was doing in such a locality, for that section has a pretty bad name. I had concluded she was looking up a laundress or some charity patient, when down she went, all of a heap, on the sidewalk. Two women ran out of a house nearby and took her in. Before I could see any more the car started, and by the time I got my wits together enough to think of running back to help her, the car had gone so far I couldn't place the spot where she fell. I thought I would come to you at once. Of course it may be all right, but I would rather lie on the sidewalk a thousand years than be taken into a strange house in that part of the city."

"You did well to come to me, Molly," returned Mary Ellen. "Doesn't the Bolton car run into White street somewhere on the route of your trolley?" she continued, thoughtfully.

"Yes, it comes in on Zane Park. Why?"

"Were you near there when this occurred?"

"Why, yes, exactly there," said Molly, excitedly, "for I recall we had just passed the Jewish Synagogue that comes before White street meets Zane."

"Have you any idea how the numbers run?"

"If she was on the Bolton car and came into White on Zane, that must be,—let's see—there is a dyeing establishment on that street, where I had a dress cleaned about a month ago,—it was the other side from where our car was running, not far from the corner. That was number six hundred and three, and the numbers ran up towards the north and this was to the south. I should think that might bring it into the four hundreds, shouldn't you?"

"Mary Ellen took her purse from her bag. Opening it, she drew from it, the second key she had taken, with her gloves, from the desk drawer, the day she was summoned by the terrified Mr. Thurston, to find Aldine. There were some figures cut into the steel of the handle.

"Could it be 453, Molly?" she said slowly, looking intently at the key, then replacing it in her purse.

"Yes, I am sure it is, for while I was hunting up the dye house, of course I had to notice the numbers. If she was in Zane Park, I know that 453 is the number of the corner house, and that is where she was taken. Can I help you any farther?" she continued, as Mary Ellen arose and reached for her hat, which hung on a hook nearby.

"Not just now,—perhaps later. Meanwhile,

if anything else comes to your knowledge, I know you will promptly let me know."

Molly departed, and Mary Ellen still had four hours at her disposal before the evening lecture. Her public appearance was five hours later, but it was her custom to detach herself from the other duties of her life for a space of time before any public appearance,—not working with her intellect,—that had been done previously,—but in silent communion with the fullest and best that had come to her recognition; practicing THE PRESENCE, that every word she spoke should bear the hallmark of applied Principle, unmarred by thousands of interfering and fleeting mental impressions. Despite the apparent need for haste, that to many would have precipitated a mad rush into action, she went into the inner room, to assure herself of Peace. Then she left the Bureau and took a cab for the Thurston house. She found Aldine's father pacing the hall.

" Where is she?" he said intensely, as she opened the door.

"Do not be alarmed; one of the girls at the Bureau has seen her. She evidently had wandered about and become exhausted, but two women kindly took her under their protection and all will be right until we reach her."

"Where is she?" he persisted.

"They took her into 453 Zane Park," said Mary Ellen.

"Four hundred and fifty-three Zane Park!" gasped Mr. Thurston, and would have fallen had not Mary Ellen quickly supported him with her strong arm.

"Four hundred and fifty-three Zane Park," he groaned, held in the grip of a mortal terror. His head sank lower and lower into his hands. He seemed incapable of movement, and all power of initiative flowed from him like precious wine from a broken cask.

From another part of the house his wife heard their voices and hastily joined them.

"What is it, Barnard?" she gasped, frightened by her husband's attitude, "Is she dead?"

"I hope so," he answered, dully; "I hope so."

"What do you mean? You frighten me," she said, trembling.

"Hush, Eunice," he retorted, in increasing desperation, "what *is* the use of asking me a lot of questions I can't answer! For heaven's sake, don't cry," he said, with an irritability born of his agony. "If you go to pieces I can't stand it. Hold yourself together if you can."

"Haven't I a right to ask questions about my own child?" sobbed Mrs. Thurston, hysterically. "How can you be so cruel to me, Barnard?"

"Yes, you have plenty of right to ask, Eunice, but when a man can't answer,—oh, for God's sake, hush!" Then, with the terror of a frightened child in his voice, "Mary Ellen, I didn't mean to use that WORD. Everything I do or say makes matters worse. What shall I do? What shall I do?"

"We have lost time enough, already. I will take the matter in hand myself, if you can't," continued his wife, scornfully. "Of course the police should be notified at once. I shall summon a detective, as I suggested over an hour ago. If you won't ring for one at once, I shall."

She started towards the telephone, which was stationed in the library nearby. With an exclamation of entreaty, he caught her skirts as she passed his chair.

"Eunice, keep your hands off this affair, I beg."

She halted in astonishment.

"*Keep my hands off!*" she repeated. "What am I in my house, that I have not even the privilege of helping to find a daughter that your carelessness has lost. I used to be proud of you, Barnard. If you object to my calling for assistance, attend to the matter yourself, but don't sit there doing nothing, or I certainly shall follow my own ideas in the matter."

"The cab is at the door," said Mary Ellen. "Mr. Thurston, your wife is right; you should move at once."

Mrs. Thurston watched her husband and Mary Ellen enter the cab, then turned and ascended the stairs. She did not see the man cower in his seat as the driver waited for directions. His companion, however, realized that it was more than physical incapacity; more, even, than the loss of his daughter that halted his action.

"Will you give the directions?" she said, after a moment of waiting.

"I am afraid," he whispered, "afraid."

"Of what? I have told you where to go for her. In a few moments you will be relieved of anxiety."

"Or in perdition for the remainder of my life," he groaned. "God,—" he interrupted himself,—"you told me that the WORD OF

POWER, used as I have used it, would bring to light what is pregnant in the mind. It is doing so. Do you know where she is?" he continued, intensely.

"She is at 453,—"

"She is in a house of hell-hounds," he interrupted fiercely, "and how am I to get her out?"

Chapter XV.

Aldine Thurston lay unconscious on a sofa in the reception room of the house, 453 Zane Park, while the handsome mistress of the establishment stood glowering at the two kind-hearted but much flushed and bedizened young women who, in an impulse of sympathy, had taken the ill girl from the street and placed her there.

"What were you thinking of, girls, to bring her in here," she said, as Aldine showed signs of recovering consciousness. "Telephone at once for a cab, and let us get her to a hospital. No, no ambulance; that might attract reporters. She is the image of Aldine Thurston. Her picture, as a society belle, was in the Sunday papers, awhile ago, and I recall the face well. If it is she, anything happening to her will cause a stir we do not want to be mixed up with. Call a cab at once. She is coming to and can walk out of the house, I think, by the time the carriage is ready. I will go with her, and if anyone comes with inquiries, *know nothing.*"

In a few minutes Aldine and Madame Derwent were in the cab on the way to St. Stephen's hospital. A little later, the two girls, whose action had called forth Madame Derwent's criticism, were on their way to a moving picture show, and the principal participants in the incident were beyond the reach of immediate questioning.

"Where do you want me to take you?" said Madame, when she and Aldine were on their way; "you look pretty well done up. What made you faint, and, if I may ask, what are you doing all alone by yourself, in this neighborhood?"

"I don't know," said Aldine. She was still in a high fever and delirious, though to a casual observer, the fact was not at once apparent. "You see, I am looking for purity and I can't seem to find it."

"A strange locality you have chosen for seeking it," said Madame, a little quiver in her voice. "Wouldn't you like me to take you home?"

"No, no," screamed Aldine, clutching Madame Derwent with all her strength, "no, no."

"Hush, child, hush," said the woman nervously, looking about to see if the cry had attracted attention. "If to hunt for purity makes one as crazy as a loon," she said under her breath, "I think my plan of dropping her at the Thurston house may prove too involved. My first idea is the best,—to St. Stephen's hospital. Evidently," she sneered, "she finds her home no nursery for the commodity she so desires."

A little later in the afternoon, a cab stopped at 453 Zane Park, and Mr. Thurston alighted. Mary Ellen, still in the cab, watched him as he ascended the steps and rang the bell. His nervous summons brought a maid quickly to the door.

"Madame is out," she replied, in prompt response to his request that he might see her mistress.

"Very well," he said hastily, "I have only called for a young lady who was brought here ill ,this afternoon. Just announce me to her," and he put a generous tip into her hand.

"No one has been brought here," she replied blankly. The girl had been out of the house at the time of Aldine's incoming, and was honestly ignorant of the incident; but to Mr. Thurston her reply seemed part of a scheme to separate him from his child. He held himself firmly in check, lest he rush past the woman, and explore the depths behind her.

"I know she is here," he said, ingratiatingly, fingering the change in his pocket, in suggestion of further reward, "just take me to her and I will make it well worth your while."

"Sure I would, if any such person had come here today," reiterated the servant, "but I declare to you no one has been brought here, ill, so you'd best be taking yourself off," then, noting the tremor with which he received her continued denial, it occurred to her that he was intoxicated, and hastily she closed the door.

Mr. Thurston stumbled as he descended the steps, and broken-heartedly pulled himself into the cab.

"I told you so," he groaned, "they won't let me in; they won't let me in."

"Go on up the street," said Mary Ellen, to the driver, then she turned to the man beside her.

"I can't think what to do next," he said crazedly, "does fear always make cowards, and take away the power to think?" he moaned.

"Always," said Mary Ellen, gently.

"Do you still object to the detective force?" she continued, after a moment's silence.

"Yes, a thousand times, yes," he cowered. "How did you know she was coming here? How do you learn things?"

Mary Ellen did not reply.

"At least tell me what you know about her. What made her think of coming here?"

"Thoughts are things," replied Mary Ellen, "and the mind of one we love and regard, or fear and are submissive to, creates for us an atmosphere which, sometimes unsuspected by us, effects our actions, unless we are very strong. Do you understand, now, why she came here?"

He dropped his head into his hands and groaned.

"Help me, Mary Ellen! Tell me what to do!"

"Were I to speak, you would not understand."

"I would take anything you say on faith; I would, indeed."

"My lips might tell you, yet you could not understand. I wish from my heart I might. Be brave and think."

He writhed.

"Don't preach, for heaven's sake, don't preach! TELL ME WHAT TO DO."

She sighed and was silent. SHE HAD TOLD HIM WHAT TO DO AND HE HAD NOT HEARD.

"Why don't you help me?" he reiterated, "why don't you people who *know* things make use of them to keep others out of the hells they get themselves into?"

Still she was silent, knowing it would but add uselessly to his torment to voice the question she could have asked,—"Why do not those, like you, with God-given intelligence, use the knowledge you have to keep out of the hells you make for yourselves?"

"If you won't help me, at least why can't you get poor little Aldine out of the hell she never made for herself? Won't you get her out of that place? She is there and you won't put your hand out to help her. Do you call that charity and practicing THE PRESENCE and all the rest of it?"

"You are using valuable time, Mr. Thurston, driving aimlessly about the streets, instead of *doing*. Why, after all, not advise the police?"

"No," he shouted; "I tell you NO!"

"It is known that she was taken into that house, and though information may be withheld from you, it may not be hidden from law."

He crouched as if she had struck him.

"With all your superior knowledge, have you no better way out of it but by the common way of law?" he sneered, feebly.

"None," said Mary Ellen, gravely, *"but by the common way of LAW."*

He did not reply. She saw she must pave the way to his admission of what she already knew, and repeated slowly:

"Again, I suggest the police."

"I can't go to the police. I tell you, I can't," he writhed.

"Why not?"

"What a find for the reporters," he groaned; "Aldine Thurston found in a disorderly house owned by her father, and rented by his agents at a fabulous sum."

"So the house is yours," said Mary Ellen, slowly. "Does it pay to traffic in souls?"

"The devil must find profit trafficking in mine. He is taking enough out of it," he retorted. "I *will* get into that house," he said, fiercely.

"Is it wise to take the matter out of the hands of law?"

"I will be a law unto myself. I will get into that house; I will."

Mary Ellen closed her eyes. In a second, she was far from the hurtle and turmoil of this man's tired brain and in the cool spaces of THE PRESENCE.

"'We pray, on earth, in heaven, O Lord, be done Thy will.
And yet, God has no will but is forever still,'"

came singing into her heart like a strain of restful music. When she opened her eyes, she took from her purse the key numbered 453.

"Do you know this key?" she said.

He glanced at it, snatched it from her hand, and hailed the driver.

"Back man, quick!" he called, with new life in his voice, "back, to 453."

Chapter XVI.

In ten minutes, they were again at the door of 453. Mr. Thurston forced himself to outward calmness, but Mary Ellen, with no word for or against his determination to enter the house, had to give him her support as he alighted from the cab to prevent him from falling under the wheels. Then, quietly, she awaited his return.

He pulled himself together to mount the

steps, and tremulously inserted the key in the lock. As the door swung back he plunged into the house.

The maid heard his incoming and ran for Madame Derwent, who, but a few moments before, had returned from her trip to the hospital. Still handsomely gowned for the street, she entered the reception room, where Mr. Thurston, at a loss how next to proceed, greeted her,—

"My daughter, madame, my daughter."

"Who are you, and who is your daughter?" said Madame Derwent, with irritating indifference.

"The sick girl who was brought here two hours or so ago. Let me have her, and I will pay you well," he said, with a brusqueness that, had his mentality been untouched by fear, he would have known would injure his cause.

"Why such excitement?" said Madame Derwent, coolly, "and why such haste to withdraw your daughter from a house into which you are so anxious to gain entrance that you cannot even wait to be admitted, but forsooth, must force your way? I see no reason for hastening to respond to your very questionably couched request, but I do see ample right for demanding to know why you have forcibly entered my house, and how the means for so doing came into your possession. Entering places through locked doors has an unpleasant name, I believe, in the dictionary of law terms. Lest you do not know the definition, I will assist you in finding an officer to tutor you. Butler, call the police."

Mr. Thurston was appalled. For the first time he realized what Mary Ellen had foreseen. He had placed himself in a position to be retained in a police station for an indefinite length of time, and by his ill-advised move had courted even a worse publicity than that he had tried to evade. Truly, his terror was enmeshing him more and more in a tangle of undesired results. He felt his fright wrenching from him every vestige of judgment, as he stood at the mercy of this woman, insolent and composed before him.

"That will be, by far, the best," she continued, enjoying watching him writhe in her clutches. "Explanations tire me, but he will be interested to learn how you came into possession of the little piece of steel, which proves such a happy open sesame to this house, of which I hold the lease; and how it is possible for you to make your way, as you have done, into a respectable residence. Butler," she called, "make haste."

"Wait, wait," he urged, "I will explain."

"I repeat, I am not interested," said Madame Derwent; "the police will be here very soon now. They will be far more entertained than I, in following either the facts or the fancies with which you choose to regale the court, tomorrow morning."

"But yours is *not* a respectable house," he exclaimed, trying to gain a hold upon himself, and getting, instead, deeper and deeper into his difficulties.

"So, libel as well! That will make better reading, still for the Sunday papers! The public will like to know how it is that you, Barnard Thurston, are in a position to make such a declaration, and how you happened (?) to possess a private key to a house that you yourself have branded,—and searching it for your daughter, too! And so much more excited at finding her here, than the daughters of other men! Had you forgotten the old adage, 'What's bred in the bone,'—and all the rest of it?" she laughed cynically.

"I will make you smart for this," he said, furiously.

"Indeed! It quite interests me to know how. It appears just at this moment, that the stick of caustic is in my hands; also, it seems to me, a very wise move on your part, to declare that this *is* a respectable house, as, a moment ago, I affirmed it to be."

"Then so it is," he replied, dazedly.

She laughed.

"In which case shall I enter suit against you for defaming its character, as you did just now?"

"Stop quibbling," said Mr. Thurston, every vestige of his judgment gone, and falling into the very pit he most would have wished to avoid, "I am the owner of this house, and I know all about your nefarious business."

"Ah!" said Madame Derwent, sinking into a chair, with a look of triumph. A keen scrutiny of the man determined her next move.

"How about dropping off the rent this year?" she said, "ten thousand *might* (?) pay me for not calling the police and exposing you."

"You do not want the police any more than I do," he quivered, "give me my daughter, and you may ask what you please."

"The police never trouble me. You and men like you kindly arrange that for us."

"Not that you may decoy young girls!"

"Take care! I have never done that! I leave that part of the trade to such as you! Your daughter fell just outside my door,—whatever she was doing there,—she said she was hunting purity! Poor child, if you are her father, I don't wonder she left home to find it. We brought her in here, while waiting for a cab to take her to a hospital, for she screamed with terror when I spoke of taking her home. All this, even including the delightful effect your morals have made on her sensibilities, you might have learned some minutes ago, had you approached me in the ingratiating manner you so well know how to assume at times. Instead, you force your way into my house and insult me for my courtesy. You deserve notoriety and the assistance of the police to a resting place behind bars, where you can consider your ways and recover your poise."

"How do I know that what you say is true?"

"That does not concern me. You can consider its possibilities when you reach the house of detention. This conversation is wearying me. I think it worth two years' rent by this time, don't you?"

"I will give you three, if you will swear that she is not in your house, and that she left it as pure as she entered it. Where can I find her?"

"A receipt in full, please."

He took his book from his pocket, made out a receipt and gave it to her without a word.

"That is correct," she said, suavely, contemplating it at her leisure. "I know you, Mr. Thurston. It is pleasant to discover," she continued, sarcastically, "that men like you do not travel through life, wholly incognito. Some stratum of society is sure to claim you for its own. As for your daughter, whose purity you prize so far above the purity of other men's daughters, she is at St. Stephen's hospital, and as pure as a girl can be, with the blood of such a father flowing in her veins. I am glad to be able to render you this little service. I will send the butler to show you the door."

She swept from the room and left him there,—alone.

(To be Continued.)

INSIST ON thyself. That which thou can'st best do no man can teach thee.

—*Emerson.*

DELUSIONS

BY MARCHESA F. ALLI-MACCARANI

▽ ▽ ▽

"Cast thy bread upon the waters and it shall return unto thee after many days."

THE HEART'S delusions are life's scattered seed
In darkness sown to blossom yet in light.
We deem them vain? lo! in some thrice-blessed night
Shall burst a flower from what once seemed a weed.

They are that soil which the Divine doth need
To hide its processes from human sight,
That blackened bread that cast on waters white
Shall yet return and the heart-hunger feed.

Forerunners grim are they in time and space
Of joys so rapturous grown, they seek the shade
Vague masks of pain drawn o'er Love's smiling face.

Delusions, though they led to seeming death
When our wrecked hopes beneath their sea were laid,
Are but life's vestures shrining God's great breath.

A FABLE

BY ELLA RANDALL PEARCE

▽ ▽ ▽

"STOP—look—the World's all upside down!"
A fellow traveler once said.
We turn to see him play the clown—
The man was standing on his head!



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For the advancement of the individual in all the relations of life. Affording a clearing house of Ideas evolved through practical use of New Thought in thousands of individual problems of every kind. Conducted by the editors and contributed to by NAUTILUS readers everywhere, these departments afford a most valuable symposium for a "copious unlocking of energies by dieas"—as William James puts it.

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If you have discovered something that makes for success, or if you have seen some one find and surmount, or remove an obstacle to success, let us hear about it.

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To the writer of the most helpful success letter printed in six months, we will send $5.00 in money in addition to the subscriptions. Prize winners announced in number following publication of their letters.

EDITORS.

Successs Letter No. 420.

Upon the lonely prairie of Kansas dwelt a lonely widow with five small children. The Civil war had cruelly robbed her of her companion. Not one of the children were large enough to be of very great service to the mother. The Indians were yet very treacherous, and the neighbors lived great distances from each other. The claim upon which this woman dwelt was new and unimproved. Her earthly possessions consisted of a team of oxen, one cow and a few chickens.

It was many miles to the nearest village, which consisted of one store and post office combined. Yet this brave woman managed through the first long, cold winter to keep her children warm and fed. When spring opened, she managed to break the sod near the house and plant her garden and sow enough grain to feed her live stock.

The following winter the two oldest children were sent to school and the mother managed to purchase another cow and made a few pounds of butter, which was carried to the town several miles away, in the evening, after a long, hard day's work.

Many meals consisted of bread and milk and withal the children grew to be a happy, healthful family, and the good, faithful mother who managed to keep the wolf from the door, lived to see her children grown, educated and married.

The eldest son became a successful farmer and today lives on a fine farm and rides in an automobile. The eldest daughter's husband became a successful business man. One of the younger sons is one of the most successful teachers and educators of his time. Another, a minister of the gospel, now in one of the leading churches of his denomination in a prominent city in California. The youngest daughter, an accomplished lady, is the wife of a southern statesman.

While among the grandchildren of this noble, successful woman, today are musicians, artists, poets, teachers, business men and ministers. Each one a living example of right living and shedding an influence for good in their respective communities.

The dear old lady lived to a good age and she now "rests from her labor and her works do follow her."—A. D. T.

Success Letter No. 421.

I had always been a very sensitive and nervous child, and my teachers and friends often thought it fit to impress this upon me,

hoping thereby to cure me of my "bashfulness," as they put it. But their efforts brought no good results. In fact they only made me worse. It was like removing the scab from a wound. And so I went from bad to worse. It seemed that my nerves were always under tension. I could never rest. I often lay awake at night brooding and worrying over my condition. I became a nervous wreck. Yet, none knew my true condition. I never told anyone. In fact I was afraid to tell anyone. I feared, and yet I was afraid to tell anyone that I feared. And then there came a change. One night I awoke from a troubled sleep and sat upright in bed. "You fear only fear," I said aloud. And as I analyzed the thought, I found it to be true. I had indeed been fearing fear, though I never knew it till then. The result was magical. I had, at last, found the one thought I had been hunting for. At once my drawn nerves relaxed and a great, restful calm came upon my mind, and I lay down and slept as I had not slept for many a night. I have changed since that night. While I am by no means perfect, I have improved a hundred per cent. And whenever I feel my mind turning towards a negative state, I always repeat those simple words, and I have made it my motto. "Never fear fear."—L. J. FISCHER, 911 Westport Ave., Kansas City, Mo.

Success Letter No. 422.

A ten minutes' stroll about our town would convince any stranger that the uppermost thoughts in people's minds are *good things* to *eat* and plenty of them.

The wonderful protruding abdomens on the panting men and women speak for themselves.

One day when I was dressing I happened to glance in the mirror and was amazed at the great roll of fat on my shoulders. Glory be! I was beginning to look like everybody else, and I weighed one hundred and eighty-six pounds. Business suddenly took a turn and we knew we must remain here all summer. Oh, I was cross—cross at my superfluous flesh, at our ill luck, at the town in general. I decided to make the most out of the time, however.

I read everything I could find on reducing, Fletcherism, Upton Sinclair on fasting, Annette Kellermann, Suzanne Crocroft, Sarah Bernhardt, Egyptian method and every newspaper and magazine that gave hints on the subject. A number of years ago I had had physical culture in college, so I knew something of how to begin.

I starved awhile, liquidated my food, rolled, bathed in camphor, and did all kinds of stunts. Finally I settled upon a few exercises which seemed to give the greatest satisfaction. It was most interesting—I forgot the monotony of the town in my effort to accomplish what I had in mind.

It has been ten months, and I have lost thirty-seven pounds, and am mighty proud of my figure. I can wear a thirty-six suit to perfection.

It was as much of a success over my willpower as over my body.—A. M. C.

Success Letter No. 423.

"To feel although no tongue can prove
That every cloud that spreads above
And veileth love, itself is love."

—Tennyson.

A year ago I came across these lines of flawless beauty. I put them above my mantel. What a source of comfort they have been. Success is yours and mine if we will let this beautiful truth sink into our subconscious mind, our vision will be clear. We can affirm love is the fulfilling of the law as did that mystic, Paul.—L. J. S., San Antonio, Texas.

Success Letter No. 424.

Keeping everlastingly at it, with this addition, if you cannot do it one way try another, is one of the notes of success in Health, Happiness or Wealth. Get out of yourself, watch and join in, in the spirit, with others in all good things. Keep your eye not only on the man higher up to know his ways and improve if possible on the same, but also on man behind, giving him help and the glad hand. Neither laggard in love nor living ever pushed the button of success. Angle for the good habit and grab it. Prick your own bubbles, stand at attention, make friends by creating interest. A cheerful answer prevents friction. Not speed with spasms but let motion equal emotion. The love of service is the joyful distillation, eternal now the time.—H. S. LEVALLEY, Kankakee, Ill.

THE PRIZE WINNER for February is L. S. R. who wrote Success Letter Number 419. We shall be glad to send the prize of two subscriptions wherever the winner may direct.—C. H. S.

THE $5.00 PRIZE for the best Success Letter appearing in *Nautilus* from August 1912, to January, 1913, goes to Penlope who wrote Success Letter Number 405, in November, 1912, issue. We will be pleased to send her our check for the above mentioned amount if she will communicate with us.—C. H. S.



Friends, the Wind blows toward the new heaven on earth! We are all wafting that way. If you are not TOO BUSY you can see such indications all about you every day. And every paper and magazine you pick up contains little straws that show it. Here are a few the editor and some of our friends have culled while reading the daily papers and weekly reviews, etc., along with a brief digest of current magazines by the editor. We shall be glad to have our readers keep an eye out for other Straws that Show the way the clean Wind Blows, sending us any items they may think suitable for this column of very brief mention.—E. T.

A government official, whose duties relate to sewerage, sanitation, healthfulness of milk supplies, decent alleys, clean streets, and the like, recently declared that suffrage and sanitation go hand in hand. The alliteration seemed better than the logic, and he explained:

"When I go to a town, I nose around to learn if there is a vigorous, effective, serious woman-suffrage organization. If there is, I look up some of the leaders and tell them that a good many things about their community need cleaning up. Say that I find the stores in bad condition, the schoolhouses ill-lighted and ventilated, the saloons in the hands of a bad class, the town getting doubtful milk and needing better sewerage. I tell my troubles to the suffragist leaders, leave them some literature, explain specific details of reform locally needed, and move on.

"Presently I learn that the town is being ripped wide open. There's a crusade on. The women, who after all spend the money, are boycotting people who don't clean up. The saloon question has been raised. There's an agitation for better sewerage. The dairymen whose stables looked bad to me are in trouble. The women are busy, and, believe me, they have ways of getting in such affairs that the men never dreamed of. They never fail to produce results when they get interested in cleaning up a town; and the suffrage organizations are the centers of such activity.

"Also, when they have carried through the necessary improvements, the public-spirited women never fail to observe that that is how things would be run all the time, if they had the ballot!"

If such campaign tactics are to be adopted by the women, some new excuses will have to be hurried to the front to keep them out of the ballot. Not that these beneficent activities are the only practical arguments for woman suffrage. There are many others, to say nothing of the abstract justice of the suffragists' demand.—*Munsey's.*

John Burroughs, the naturalist, looked out upon the brown fields of Pelham yesterday and remarked to himself that life was good. It was the seventy-fifth anniversary of his birth, for, like the grass and the flowers and most of the wild things that he loves, this hoary old oak of a man was born in the early spring.

"Since last July I have written enough essays to make a volume," said he. "I never had a better feeling for work. It is a matter of health with me. I can't work unless I am in the best of health. You have to keep an eye on the machine, you know. Eat and exercise aright."

"What do you do for exercise?"

"Oh, I work in the garden, and I always saw and cut my own wood for my study fire. I walk, too—three or four miles a day, usually. Last year I climbed Mount Wilson, in California. That's 6,000 feet high—nine miles to the summit and back. Some young Vassar girls went with me, but I rather beat them on the return, and, you know, they are used to long tramps at Vassar. I find I can still keep up with the young people; don't get out of breath."

Mr. Burroughs has an idea that our federal government is too complicated. He spoke of it as a tree which needed trimming.

"I'd lop off the Senate," he said, "and then I'd lop off the Supreme Court. The Senate's merely a millionaire's club, and the Supreme Court interferes with and delays the action of the law. It would be all right if it were infallible, but it is no more infallible than the courts below it. It is a mistake to have a body which can veto what Congress does."—*New York Tribune.*

A mother had for several days been watching her little daughter's swimming lessons in the lake.

"Splendid for her, isn't it?" said another mother.

"Yes, splendid," said Mary's mother. "But do you know that these swimming lessons have taught me in Mary's case as nothing else could have done, what sleep means to a child? When I saw that on the days after she had had her full allowance of sleep she could swim twice to the float and back, and when she had been up late she could only reach the float and back once, it set me thinking. I began to see just what I had been doing to my child by being careless about the bed hour. If we had company she would always sit up a little later; if we got interested in playing some game she sat up a little later; if she was interested in her reading I let her sit up a little later; if I got lazy and forgot to notice the time she sat up a little later; and so on for every excuse. After that swimming revelation I reasoned that each time I let her lose any of her regular allowance of sleep I was actually pinching just so much good muscle right off her little bones. She is not a very rugged child, and it is my fault; I might just as well have bled her a little every night as to have let her lose her sleep. Now Mary goes to bed on time. Company or no company, game or no game, book or no book, Mary goes to bed on time. And look at her. Three times to the float and back, and yet not winded."

This mother saw truly what so few mothers see; that insufficient sleep absolutely prevents the normal development, both physical and mental, of a child. A child should go to bed so early that he will awaken in the morning of his own accord, not only willing but also glad

to get up. If he has to be awakened, or if he begins the day languidly and seems to lack energy and enthusiasm, an earlier bed hour is distinctly in order.—*Ladies' Home Journal.*

The first church in America to have a roof garden, to be used as a playground for children during the day and for open-air services in the evening, will be in Boston. It will be at Clarendon and Montgomery streets on the site of the Clarendon Baptist Church. This church was badly burned last winter, and the trustees will build a church up-to-date in every detail to take its place. The roof of the church will be flat and the conventional steeple will be omitted. The roof will have crenellated borders and steel girders, making it a safe place for children to play. Services will be held there in the summer time when the weather permits. Moving pictures will be utilized to increase the interest in Bible study, as Dr. Francis, the pastor, favors any method to make the Bible interesting to the people.—*New York Tribune.*

Emil Seidel, the vice-president socialist candidate, has started on the largest swing around the circle of any of them. His itinerary will cover 30,000 miles and last until the day before election. Candidate Seidel has this rather jolly estimate of the three non-socialist parties: "The Republican party stands for things as they are; it wants no change. The Democratic party stands for any old thing; it wants the offices. The Progressive party stands for 'honesty' on a platform made up of stolen planks. The Prohibition party can only see poverty when there is a beer sign in sight."—*Holyoke Transcript.*

FOR WORLD PEACE

WE, the Rising Generations, want a World Agreement for Universal Peace.

We want our war vessels and battleships disarmed and turned into a Public University of Travel, a White Fleet of Peace that will tour the world every year.

We want these ships manned by the best instructors in Foreign Art, Literature, Travel, History, Live Languages, Sociology, Human Nature and Universal Brotherhood.

We want the students selected by all-around merit from the graduates of Public High Schools and Industrial High Schools of all States.

We want this postgraduate year of travel given at the expense of the nation, the students co-operating systematically in all the work done aboard ship.

We believe in these things.

We pray for them.

We talk them.

We work for them.

We vote to this end.

—*Elizabeth Towne.*

THE FAMILY COUNSEL

A DEPARTMENT OF
CONSULTATION AND SUGGESTION.
CONDUCTED BY ELIZABETH TOWNE.

"Oh, wad some power the giftie gie us
To see ourselv's as ithers see us;
It wad frae mony a blunder free us,
And foolish notion."

In this department I (and sometimes William in my stead) reply to the 1001 odds and ends of life problems and home interests which are presented to me, answers to which are not of general enough interest to make them suitable for the regular reading pages of Nautilus. Every reader is welcome to what advice and suggestion we can give. If you are in a hurry for your answer enclose with your query a stamped, self-addressed envelope with four cents extra in stamps and Madge will mail you a copy of the dictated answer. Do not write subscription orders or other matter on the same sheet with Family Counsel matters. Observe these requirements strictly—if you can't obey me in these small requirements how shall you obey God and be blest?
ELIZABETH TOWNE.

D. F.—Bless your heart, many a woman has been situated as you are and she has been happy and successful in spite of it. The sensible thing to do is to lead your own life just as your own heart prompts, and be kind to other people's failings, *at the same time that you are just to yourself in financial matters.*

I don't think I would supply a husband with money for booze, and I think I would take good pains that he couldn't get hold of any of mine that could be used in that way. But I don't think I would turn off a husband because he had been a chronic drunk for years—not unless he were ugly. In that case I think I would get up and leave him and go and settle somewhere else and start in over again!

But there are lots of ways you can meet the thing, dearie, and nobody can tell you but yourself. Ask your questions of yourself and be still and listen until you get the answer. And do your sweetest and best every day as it comes along. Never mind what you have had to give up! That doesn't amount to a row of pins. Get interested in making the best of things as they come.

Don't try to remove the mountain—just make good use of it! Climb up on top and enjoy the view! You can do it—you and the Great Power are one, and there is nothing desirable that you cannot accomplish if you depend upon that power, *and think out the things you desire to manifest;* instead of frittering your energy in running over and over in your mind the unpleasant things that are at hand. Cut out the regrets and the unpleasantnesses!—use your mind, and your affirmations, and your will, to grow better conditions *in your mind.*

C. O.—Speak only kind things. When you say kind things your voice is naturally low. When you say heedless, rough, rude, unpleasant things your voice is naturally high. When

you get excited *TRYING TO HAVE YOUR OWN WAY* your voice rises and shrills. *THINK* only kind things and your voice will take care of itself. Consider others and *let* them have their opinions, instead of trying to talk them down and out. Don't try to talk unless you *REALLY* have something to say. Remember that silence is golden, while speech is only silver. Nobody cares so much for a chatterbox as for an appreciative listener. Get the *Ladies' Home Journal* for May and read and practice that article on "How I Made Men Come to Me." The gist of the practice of a beautiful personality is given in that little article. Don't miss it. Get William Walker Atkinson's book on "Memory, How to Develop, Train and Use It." Read this through a time or two and you will find certain easy methods that will take little time to practice but will help you a lot toward cultivating your memory. And as you get command of yourself and find your true sweet self within, you will find your memory improving. Just before you go to bed each night try to recall the complete incidents of the day, all in detail. Think what you did the first thing in the morning and so on all the way through the day. Commend what was good and resolve to abolish the less good and to do better tomorrow. Wipe out all the unpleasant things, consecrate yourself to the spirit of God within you.

LET GO of the unpleasant things. Then let go of the pleasant things.

And *LET* the Spirit work within you while you sleep. Commend yourself to the Spirit of God within you. You will sleep soundly and wake up bright and fresh in the morning.

Curtail your eating. Especially see that you don't eat a hearty meal at night. Eat less and *EAT IT MORE*. Practice will do the rest.

M. M.—It seems to me your trouble is that you get everything in the future tense and nothing in the present. Cut out all the rest and say, *"What wilt thou have me to do NOW?"* Ask this of your own Spirit and then do the thing your Spirit directs. Whether you work or rest do it as unto the Lord. *Be still* and know that God works in you to will and to do of His good pleasure. Do the best you know and enjoy your doing. To enjoy Good is the chief end of man. Recognize nothing but good, recognize all your work as good, and *enjoy* it. If "the gate is closed" *it is your own striving* which closes it. Let go. Be still and know.

The trouble with you is that you don't claim your promises NOW. *Insist that this thing is true now, whether you feel it or not.* Who asked you to feel, anyhow?—the promises are true whether you *feel* so or not. But if you live the normal, let-go, practical, grateful life, you *will* feel that the promises are true now. Promissory religion is like a promissory note. You have to collect before it does you any good. Get my four Lessons and the books that go with them, and practice faithfully, and you will find yourself collecting the good heart-gold the Bible promises.

Circle of
Whole-World Healing

Conducted by THE EDITORS

Would you be at peace? Speak peace to the world.

Would you be healed? Speak health to the world.

Would you be loved? Speak love to the world.

Would you be successful? Speak success to the world.

For all the world is so closely akin that not one individual may realize his high desire except all the world share it with him.

And every Good Word you send into the world is a silent, mighty power working for Peace, Health, Love, Joy, Success to all the World—

Including yourself.

Will you join all the readers and the editors of *The Nautilus* in daily periods of Whole World Healing? No membership fees or special duties, no joining of anything but a spiritual movement. The entire visible sign and direction of this Circle of Healing appears in this Column, in each number of *The Nautilus*. You join the Circle in Thought only. You are free to secede when and how you choose.

No duties are attached and only one privilege. That of holding your own version of the thought expressed herewith, sending it out to all the world each night before you sleep, and as many times during the day as you think of it.

Each number of *The Nautilus* will carry in this column the thought to be used daily until the next number appears.

The emolument of membership in this Circle is *The Cosmic Consciousness,*

Which includes Health, Happiness, and Prosperity to every creature.—THE EDITOR.

* * *

Key Thought for Daily Meditation

Thus do all things preach the indifferency of circumstances. The man is all.

—Emerson.



A Cosy Corner Department where everybody chats and the Recording Angel puts down what she can find room for.

All Day New Thought Meeting in Cambridge, Mass.:

By invitation of the Cambridge New Thought Center through its president, Mrs. Lucy C. Harriman, an all-day conference in the interests of the spread of the New Thought in New England will be held in Cambridge, April 3, under the auspices of the New England Federation of New Thought Centers. Hannum Hall in the new Y. W. C. A. building, corner of Temple and Austin streets, close to Central square, has been secured for the day and evening, and sessions will begin at 10 a. m., 2.30 p. m. and 8 p. m. All meetings will be open to the public. The morning will be devoted to reports of the work and its needs; a short business session will also be held. The afternoon and evening will be devoted to speeches by prominent teachers and leaders with discussions of vital questions pertaining to the work. Twenty-five centers are expected to participate. The Federation president, Rev. Anna B. Parker, M. D., ex-secretary of the Boston Metaphysical Club, is spending the winter in the North, but will be in Cambridge for the conference.

A Change Within:

I wish I could fully express my thanks to you for the very great help I have received from your success letters and books. You must receive so many letters of commendation and thanks that I sometimes wonder if you do not grow tired of reading them; notwithstanding which I feel that I must add my little word of gratitude. There has been no marked change in outward conditions, but an enormous change within. I have learned that there is that minor stronghold, that secure place of peace, which is formed only by the practice of good will, where we may enter and turn the key, secure from all enemies. One of the most valuable lessons I have learned is that depression and irritability are due to physical causes and should be treated on the plane to which they belong. I firmly believe that an alteration of environment must come with a change in outlook; but after all environment, whether good or bad, is ever changing and unpermanent, and the great thing, the thing that cannot be taken from us is the control of thought force. You are doing a great work for humanity, and may God bless and prosper it and you.—M. W. Brown, 109 Gloucester St., Toronto, Ont., Can.

About Kindness:

In editorials in the December number you place "best affirmations," *Health, Peace, Love.* Good, but why not use the word *Kindness*, that fully lived up to, will bring health, peace, love, and much more, including prosperity. Frequently I long to see the word *kindness* in *Nautilus*, where some other word is used that does not express as much. But, taken all in all, yours is the very best publication that I am acquainted with. Really, dear Elizabeth, I was so sad when you admitted you "get mad." *Never* do so again, and never "get mad"—check yourself. Sending you thoughts of knidness and affection.—G. W. Dinsmoor, St. Mary's, W. Va.

From the C. S. Church:

Permit me to offer a word of appreciation for your excellent comment on the leading communication published in your column "Little Visits" in the January *Nautilus.*

Those who appreciate even in part the wonderful uplift Mrs. Eddy's work is giving humanity are quick to point out that criticism of this good woman or her work is based, to say the very least, upon ignorance of her purpose.

Mrs. Eddy's untiring effort has made all mankind, broadly speaking, its beneficiaries. Wherever fear has been lessened as a result of Mrs. Eddy's teaching that God's infinitude does not embrace evil or its consequences (and this is a point to which I respectfully call the attention of another of your contributors in the same issue), a debt of gratitude is incurred to be discharged by imparting this reassuring truth to others.

Generosity in one's thought keeps open the door for the constant replenishment of good and the expression of appreciation opens the way for the entrance of greater blessing.—Albert C. Miller, Com. on Publication C. S. Church, Boston.

From an Old Friend:

I came up into the rest room this noon and on the table saw the new *Nautilus*, grown so, and in its handsome cover. I picked it up and find that the Chester I used to know, who was placed in my arms by big Doctor Strong, and cuddled by the fire till the nurse was ready for him—Chester is a managing editor! and his mother with more than a national reputation, and I the "joyful mother of children." Are we the same people?

Well, as I look I am told to choose the thing I ought to do and "Do it now," so I am doing it. I wonder where I left off when I last did it. Well, here is the status of the Clintons: Dorothea is in her senior year at Bryn Mawr; if all goes well will finish in June, and then will be looking for a place to give out some of what she has been acquiring. Eleanor entered the same college last September, having secured scholarships sufficient to pay all but two hundred dollars of the full course, and entering without a condition of any kind. Harriet is doing second-year high

school work with more or less ardor. She is much more interested in the people she travels with than her sisters, but is a loving and dutiful daughter. I! Oh, I am as always, happy; of course in looking back, as in looking at our beloved hills, I see only the tops and forget the valleys between; why should one remember valleys except for the rest and peace and reflection that came in them. Valleys of the shadow of death, valleys of humiliation are only to rest us for the next great climb. I will fear no evil in them, for the rod and staff are ever with me and have comforted and will comfort. I am glad to write you again and to wish you all a very happy New Year.

I am still with the Curtis people, who are very good to me. About two months ago I was placed on the list of star employes, which is an honor and conveys certain prvileges. I am now in the instruction department, and enjoy the work. When you come to Philadelphia I shall be so glad to have you see this wonderful new building.—MRS. ELLA J. CLINTON, Philadelphia.

New Thought Instinctive:

Have you time to read a letter from one who loves you through and through? No word has ever been coined that would half express my appreciation of *Nautilus*, and to get along without it now—after reading it one year—would be like trying to get along without shoes in January.

Without knowing it I believe I have been living in the suburbs of the city of New Thought for a long time, for at the beginning of each new year I make one resolution, just one. I resolve to do EVERY THING that comes to me the VERY BEST I know how, and then not worry.

At first it was very hard, but it's getting to be a sort of second nature now, and the new way seems easier than the old.

I have read all kinds of good books, but nothing has ever appealed to me like *Nautilus*. It reaches down under everything, touches the very center of the core—*the divine spark*—that I never before recognized as part of *me*, but I know it now, and I'm getting more and more out of life as time goes on.—SARA C. DAY, Claymont, Del.

Too Bigoted for the Catholics:

Your advice to a Catholic girl (*Nautilus* for October) meets our approval, and will fit any denomination just as you affirm. You should have had a pointer from a narrative of Father Mullaer, a former priest in St. Patrick's Parish of this city. Father M. was an Irish-*"Ulsterman"* and educated among Protestants in a thoroughly Protestant and liberal community in County Antrim. Most of the Catholics here were from South of Ireland, and it was a *set rebuke* of Father M.'s, when they were too set to say, "If you are going to be as bigoted as that, you had better join the Baptist church!" I thought of this as I read your timely words, though Father Mullaer (now long dead) would perhaps have told the girl to go ahead.—JOHN TROLAND, Norwich, Conn.



In this department we notice all cloth bound books sent us, and as many paper bound ones as we can find room for. Lack of space forbids reviewing music. Publishers please give selling price and address when sending books for review. Under the new postal law these book notices are regarded as advertisements. Reviews are written by William E. Towne unless otherwise signed.

—"Understanding People Through the Stars," by Mrs. Maud Perry. Reprinted from a series of articles first published in *The Ladies' Home Journal.* Much material has been added to the original articles. Mrs. Perry's book is a condensed, handy presentation of character-reading from the signs of the zodiac. This little volume will help you to know and "understand" your friends, and perhaps yourself, better than before. Cloth binding. Price, 60 cents. Walrond's Occult Pub. Co., Box 305, Rochester, N. Y.

—"The Psychology of Salesmanship," by William Walker Atkinson. There are two important factors in every sale, no matter whether the sale be large or small. These factors are the mind of the buyer and the mind of the seller. The successful salesman must know how to use his own mind so as to tell his story in a way that will catch the attention, arouse interest and *convince.* He must know how to approach his prospective customer so as to make a favorable impression upon his mind. Only so can he open the way to a sale. He must know how to get around obstacles in the buyer's mind. How to create in the buyer's mind a desire for his goods and how to close the sale. A man may have the best goods in the world and yet fail utterly as a salesman unless he consciously or unconsciously follows the psychological laws of salesmanship. These laws apply, in degree, to all men. If you want to increase your power to sell goods, on the road, by mail, or over the counter in a corner grocery, this book will show you how to do it. 246 pages, printed from large and very clear type on good laid paper, gilt stamping. Price, $1.00, postpaid. The Elizabeth Towne Co., Holyoke, Mass.

—"The Socialist Movement," by J. Ramsay Macdonald. This book traces the origin and development of the socialist movement and gives a summary of the progress of socialistic parties in the leading nations up to the present time. The author tells what socialism means and what its purpose is. Mr. Macdonald gives a serious, dignified presentation of the subject and the book will attract all who want to know more of socialism, a movement which is becoming a great power in every nation of importance. 256 pages, cloth. Price, 85 cents, postpaid. Henry Holt & Co., New York City.

Nautilus News.

(*Continued from Page 2.*)

Some of the ideas in that lecture have already appeared in *Nautilus*, and others will appear from time to time. But of course they will not be labelled as being part of that lecture, nor can they be uttered in just the same words. Yes, it was the best lecture I ever gave, if my own feelings and the words of commendation are any guide. But I expect to give still better ones in the future! That is the *Nautilus* idea, you know.

A Week in New York.

I spent a very gay week in New York. William and I went down together on Thursday and took in two plays a day until Saturday night. Sunday morning William came home early—he absolutely refused to stay and hear my lecture Sunday night! There are those unkind enough to insinuate that he gets lectures enough at home! But *he* says he doesn't like to hear me lecture because he is always a little anxious about it until I am through. Anyway he came home early Sunday morning, and left me to meditate all day long by myself. I devoted all day to getting in tune with myself so that I might give to my audience the best that was in me.

We were invited to take tea with Mr and Mrs. Edwin Markham on Monday evening, and be guests at an informal reception afterwards. William had to miss that, but I did not, you may be sure. There was a house full of people, and we passed a delightful evening, with music and little talks and plenty of fun.

Tuesday evening I went as the guest of Mr. and Mrs. Markham to the big poet's dinner held at the Fine Arts Club, where I met ever so many more distinguished people, poets and prose writers and newspaper men and other celebrities. It was very nice to be there as the guest of one of the greatest of them all. Ella Wheeler Wilcox was there, too, and among the two hundred and fifty who sat down to the dinner were nearly all the poets represented in "The Lyric Year," Mitchell Kennerly's new book of poetry that grew out of the offer of $1,000 for the three best lyrics of the year. Thomas Augustin Daly recited one of his inimitable Italian dialect poems, and Mr. Markham read his poem about Edgar Allen Poe. Mrs. Josephine Preston Peabody Marks is a little poem in herself, and everything she says is blank verse. And not at all blank as to meaning. She is a radiant little blending of peaches and poetry. Among the few guests who do not write poetry was one girl who looks it—Miss Eleanor Woodrow Wilson, daughter of the president-elect. In appearance she is a sublimation of her father. Hudson Maxim was there, the gun man who turned poet and philosopher, with his young wife.

The days were filled with breakfasts and luncheons and visits with New Yorkers who are doing worth-while things for the world.

Benjamin Fay Mills.

Benjamin Fay Mills has just begun a good work in New York City. Mr. Mills is an ardent Progressive, and at the Chicago Conference last December he made the great address of the Conference. In New York he is holding meetings at the Forty-Eighth Street Theater and the Berkeley Theater, with regular classes at Emerson Hall, 45 East Thirty-Fourth street.

Mr Mills began his work on the eastern coast many years ago, as an Orthodox minister, and he is coming back to New York and New England for the first time in thirteen years. His friends are welcoming him with full houses.

Mary Etheridge Chapin.

Mrs. Mary Etheridge Chapin, the Boston New Thought teacher, is doing a splendid work in New York City, where she was first introduced by Dr. Charles W. Parkhurst, in whose home and before whose own church members she held her first fifteen or twenty meetings. Now she speaks at the pretty little Berkeley Theater every Sunday.

But the most interesting part of her work is done among the newsboys away down town. About two years ago she went down there at the request of a man who had about twenty very obstreperous boys who came around on Sundays to a mission. This man proposed to send a "bouncer" to keep order while Mrs. Chapin talked. But Mrs. Chapin told me that if she could not keep order herself she would not carry on the work. In two years that little audience of twenty has become an audience of a hundred and over, of orderly, aspiring boys and young men, to whom Mrs. Chapin gives her best thoughts and heart interest. Yes, and she dresses just as beautifully for those boys as she does for the wealthy people who go to hear her at Berkeley theater. She says she would give up the Berkeley theater meetings before she would desert those boys who are so ready and eager for everything in the line of new and better thought. She says there are a hundred romances of evolution growing from week to week right under her eyes and near her heart.

Other New Thought Workers in New York.

They say the largest New Thought audiences in New York are those that gather to hear F. W. Sears at his New Thought church in Aeolian Hall, 32 West Forty-Third street. The membership of this church is increasing rapidly every week. By the way, it is supported entirely by what they call the "blessed privilege" contributions of those who wish to help in the spread of New Thought.

Then there is a splendid work being done by Dr. W. John Murray and his wife, Sarah Van Alen Murray. They call their work "The First Church of the Healing Christ," and they hold church and Sunday school at 47 West Seventy-Second street. Mrs. Murray is the head of the Child's Rights Association, and

(*Continued on Page 62.*)

Lectures on Divine Science

Sundays Thursdays
8 P. M.

Divine Science Lecture Room

CARNEGIE HALL, NEW YORK

ROBERT CHARLES HANNON, C.S.B., D.S.
Speaker

Come and learn how to realize the Health, Success and Happiness for which you have been seeking.

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Sell guaranteed hosiery for men, women and children. Every pair guaranteed to last four months or new pair free. All styles and sizes. Hosiery for everybody. Sells 52 weeks in the year. B. T. Tucker sold $277.84 last month. Steady income. Big profits. Good repeater. Don't miss this big chance. Write quick for terms and sample outfit to workers.

THOMAS HOSIERY COMPANY,
7031 Home St., Dayton, Ohio.

Perfumes For 1/3

the cost of imported varieties. Finodor Perfumes are sold direct to consumers, thus saving jobbers' and retailers' profit. They have an exquisite yet concentrated odor. Free booklet and sample (on cotton) sent on request. **FINODOR PERFUME CO., 133 Harwood Ave., Stapleton, N. Y.**

What to Eat, "The New Nutrition."

"The Most Important Discovery Ever Made." These "New Nutritive" principles are "Transforming Medical Practice and Food Selection." Send 10 cents for "Energy and Health," describing details of discovery of HOW Vital Energy is produced from Organized Carbon, and disease caused by non-usable elements. Address **B. W. CHILD, Dept. K, Pasadena, Cal.**

Beautiful Hair Is the Reward

of *Nautilus* readers who have used Mrs. Rhodes' Great Hair Maker. Users are delighted. They even tell Elizabeth Towne about it!

"I met the other day a young lady who was once stenographer for us. She said: 'O, Mrs. Towne, do you remember the Hair Maker you told me of about a year ago—Mrs. Rhodes'? I used it faithfully and now have fully twice as much hair as I had a year ago. I am sure I would have lost all my hair if it hadn't been for that remedy. Both my sisters have been using it, too, with most gratifying results.'"—ELIZABETH TOWNE. Year's treatment with picture and information for $1.00. **GRACE G. RHODES, Dept. B, Corry, Pa.**

Successfully advertised in *Nautilus* for years. "There's a Reason!"

P. S.—"Mrs. Rhodes' Great Hand Beautifier" is par excellence for bleaching and softening the hands. Sent prepaid for 50 cents.

STOP WORKING FOR WAGES

Learn a profession in 180 hours which will make you independent for life. Booklet, "How to Succeed," sent postpaid. For further particulars see adv. of Weltmer Institute, first page of adv. following reading.

OSCAR F. EVERTZ, S. D., 3723 Olive Street, St. Louis, Mo. My Original Mind-Power System teaches Self-Help, True Success, Personal Power, Mental Magnetism, etc. **Telepathic or Personal Mind-Power Treatment.** Hundreds helped. Why not YOU? Send 2c stamp NOW for **Free Plan.**

Operation For Appendicitis

Will cost you or your heirs $100 to $2,500. I will tell you what to do to **prevent** appendicitis or to **cure it,** if you have it—total cost apparatus and full instructions, $2.00. If not satisfied I'll return your money. **R. C. VERNES, N. D., Jefferson Building, Brooklyn.**



Digestible, Balanced Nourishment is the foundation of efficient life. Wrong foods cause various diseases. The stimulative, solvent, laxative and vital foods will cure you when proportioned to your needs. Investigate. **John B. Hornung, Food Expert, 2121 Osage Ave., Louisville, Ky.**



"STANDARD"

Received from **C. Brown Mfg. Co.** 12 of these **Standard Irons** ($27), unexpected. I have to leave town. First reasonable offer takes them. **F. A. THALMAN, 131 Eugenie St., Chicago, Ill.**

THE ESOTERIC CENTER

WASHINGTON, D. C.

Founded in 1902 for the aid of those seeking a knowledge of the Ancient Wisdom. President, Miss A. E. Marsland, M. E. S. Individual guidance and teachings in the application of spiritual law to the daily life, graded from the simplest rules of right living to the most advanced Truths of Esoterism. The Society publishes a WEEKLY BULLETIN containing helpful editorials, suggestions for courses of reading, lists of books recommended, and other information concerning the work of the Center. BOOKS FOR SALE on all the lines of advanced thought. BOOKS LOANED BY MAIL, some free to first inquiries, others a small rental. **LECTURES AND CLASSWORK AT HEADQUARTERS, 1443 Q Street, N. W., Washington, D. C.**

LEARN A METHOD
OF
DRUGLESS HEALING

WHICH THE LAWS WILL ALLOW YOU TO PRACTICE WITHOUT SECURING A LICENSE TO PRACTICE MEDICINE AND SURGERY.

ANYONE WHO IS QUALIFIED FOR THE LEGAL AND ETHICAL PRACTICE OF SUGGESTIVE THERAPEUTICS MAY PRACTICE IN ANY STATE OF THE UNITED STATES WITHOUT SECURING A LICENSE TO PRACTICE MEDICINE, SURGERY OR OSTEOPATHY.

Suggestive Therapeutics is a drugless method of healing, but should not in any sense be considered the same as other drugless methods, whose practitioners are unable to practice after learning their profession.

The parent school of Suggestive Therapeutics was founded at Nevada, Mo., in 1897, by Sidney A. Weltmer. The United States Supreme Court has declared Sidney A. Weltmer's methods to be "legitimate and lawful and in no conflict with the laws of Congress." This decision of the Supreme Court did not refer to other methods of drugless healing, but it referred to Sidney A. Weltmer's method of drugless healing, and Sidney A. Weltmer's method of drugless healing is now known as Suggestive Therapeutics.

In 1909 a writer in the medical journals estimated that there were 17,600,000 people in the United States at that time who depended upon drugless methods for treatment in case of sickness. Of this number it was estimated that 5,000,000 placed their reliance upon Sidney A. Weltmer's methods. The great influence of Sidney A. Weltmer's school has been developed within fifteen years, and the fact that its influence has so rapidly extended to the benefit of so many people is quite definite testimony as to its basic merit and personal value to those who have studied the system.

If 5,000,000 people should file by you and each one of them tell you they had been benefited by studying the Weltmer method of healing, you would no longer have any doubts as to its value. It would be a hard matter to get 5,000,000 people scattered all over the world together at one time, but in New York City there are only a few more people in numbers than those who have been benefited by the Weltmer method of healing during the last fifteen years.

A Class for a Complete Short Course in the Essentials of Suggestive Therapeutics will be enrolled on May 1, 1913. This short course covers a period of fifteen weeks, ending August 15, 1913. Students who attend this course will be qualified for the legal and ethical practice of Suggestive Therapeutics. The reasonable charge for tuition includes all charges for text-books, laboratory supplies, etc., and the course deals only with the essentials.

We will discontinue **on September 1, 1913,** all Short Classes and thereafter require all who qualify for the legal and ethical practice of Suggestive Therapeutics to enroll for a Four Year Collegiate Course, at much greater expense of time and money for tuition, text-books and attendance at the School.

We have remodeled our building to properly conduct the Four Year Course.

Seating capacity for only 126 students is all we have for this last short course beginning May 1.

This may be that opportunity of a lifetime, for you.

For ful. particulars address

WELTMER INSTITUTE, Dept. N. T., Nevada, Missouri

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Distinctly!
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every kind of sound with the aid of the latest marvelous invention, the remarkable

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The great, new electrical marvel for the deaf. Perfect hearing at last! This remarkable invention has four different sound strengths, four different adjustments, instantly changed by a touch of the finger. You regulate the instrument by a tiny switch to meet any condition of your ear or to hear any sound—low pitched conversation near you or sounds from any distance. The whole range of hearing of the healthy, natural ear is covered by this new 4-Tone Special Model Mears Ear Phone.

Special Limited Offer

Write at once for our Big Special Introductory Offer on this new wonder. To advertise and quickly introduce this greatest of all inventions for the deaf, we are going to sell the first lot of these new **four-tone** phones **DIRECT** from our laboratory to users at the *confidential* jobber's price. This offer applies only to the first lot finished—a limited number. Write today—send the coupon—and you can save more than one-half the retail price. A few dollars, payable on easy terms, if desired, secures you complete relief from your affliction. But the **jobber's price** is confidential. You must write for it. Do it now and save both wholesaler's and retailer's profits.

Try it 10 Days in Your Own Home **FREE**

Every Mears Ear Phone is sold only on Free Trial. Ask about our great free trial offer. Test this amazing instrument on your own ears, under any conditions of service for ten days. Nothing to pay for the trial. The Mears Ear Phone is the only scientific and perfect hearing device for the deaf. Already 14,000 Single Tone Mears Ear Phones have been sold.

Send Coupon Now For Free Book

The Mears Ear Phone book explains all the causes of deafness; tells how to stop the progress of the malady and how to treat it. Send the coupon at once for Free Book and our great Confidential Introductory Offer. Send at once.

Mears Ear Phone Co., Suite 1923
45 W. 34th Street
New York, N. Y.

COUPON

Mears Ear Phone Co.
Suite 1923
45 W. 34th Street
New York, N. Y.

Gentlemen: Please mail me, free and postpaid, your Mears Ear Phone Booklet and particulars of your Special Introductory Offer on your new model Four-Tone Mears Ear Phone and Free Trial Offer.

Name .....

Address .....

(*Continued from Page 59.*)

she has for years been doing a wonderful work in "making babies adoptable." She says her work is to get babies out of the institutions and into homes. She takes only the poor little things that are subnormal through lack of love and care, and they say she makes them into beautiful and desirable children, and places them in the nicest of homes. I met a lady who had just been out to Mrs. Van Alen Murray's home, and she told me about it. She says it is the only place she knows of in all this country where waifs are taken and brought up from the beginning in the New Thought, and that Mrs. Murray is a real New Thought mother to scores of little ones, children who have later been placed in beautiful homes.

There are many other New Thought centers in New York City and Brooklyn, and I understand that most of them are in thriving condition. They ought all to be listed in *Nautilus*—so that New Thought people everywhere could find good church homes, resident or traveling. Some of these centers advertise in the daily papers, including those I have just named.

I find also that the Unity Society is advertised at 305 Madison avenue, with Mrs. Sophie Van Marter at the head. Mrs. Van Marter was at the lecture. They have meetings every Sunday evening at eight o'clock.

Then there is Miss Villa Faulkner Page, who speaks at the Professional Women's League, 1999 Broadway. These are all listed in the *New York American* in the Saturday "Services and Sermons Tomorrow" department.

Others who should be better advertised in *Nautilus* and the papers are Mr. and Mrs. I. Jaros, whose home is at 509 West 121st street, and Miss Leila Silverwood, whose home is at 162 W. 66th street. Then I think our good little friend, Mrs. Gladys Freeman, is teaching New Thought also. Her residence is 609 West 136th street. I know I have heard of at least a dozen others who are working in New York and Brooklyn, whose names and addresses I cannot locate at this minute.

Nautilus represents every one of them—*Nautilus* is the New Thought unifier, standing for every New Thought coterie from the C. S. church down to the smallest little center that is just poking its head up through the mould. I believe if the New York New Thought workers would federate and co-operate on broad lines, they would make a bigger showing of meetings and demonstrate a much larger attendance than the New York Christian Science churches. They are certainly occupying more space in the newspapers, and only a very small percentage of them are advertising.

I wish somebody, or several somebodies, would give us the addresses of all the New Thought coteries and churches in Greater New York that hold any sort of public meetings. Tell us where the meetings are held, who is at the head, how large the average attendance, and what particular brand of New Thought is taught. This is the age of advertising and getting together. Let's do it.

Popular Educational Food Campaign

YOU, like most people, are probably taking too much starchy food—rice, bread, pastries, etc. Substitute plenty of lean, tender meat, fowl, game, fish, curdled custard, green, non-nourishing vegetables and juicy fruits **in correct combination and quantities for your special needs** for a few days, or weeks, taking no starchy food, and you will be surprised at your gain—**clearer eyes, stronger brain and a body more alert.**



Tomatoes and Lemons are Solvents: Green Vegetables are Laxatives, etc.

Abstinence from starchy foods creates a much bigger appetite for meat, fruit and vegetables. If you take correct quantities of the **digestible** brainy foods YOU CAN INCREASE YOUR BRAIN POWER FOR ANY SPECIAL STRESS OF BRAIN WORK.

If people suffering from a slight or severe complaint were to take nothing but grapes, pears or other juicy fruits for a day, or if possible for longer, they would find their pains decrease, tumors go down, ulcers and cancers suppurate less. Any person unable to digest juicy fruit needs special dietary advice.

CANCER SUFFERERS have written me that they have been relieved from pain through following my dietary hints. Cancers and tumors are not "growths," but accumulations of foreign matter, which the body has been unable to circulate or to expel, owing in most cases to a too starchy diet. Remember that starch is used to make paste, thicken soups, and as a food, it retards digestion, thickens blood and in excess it impedes circulation. Cancer sufferers should write for three sample meals for a three days' diet, enclosing ten cents in stamps.

RHEUMATIC SUFFERERS find that by using no starchy foods the irritating poisons in their blood are freed promptly by green, non-starchy vegetables and juicy fruits, which, when liberally used in proper combinations, eliminate the poisons through the excretory organs. They can very soon take red meats, which are so essential for the upkeep of their nervous system.

CONSUMPTIVES find that starchy foods cling undigested and cause irritation and coughing. These sufferers should also beware of cream, butter, cheese, fat, oil and salt, which cause expectoration. It is inconceivable that lean meats, non-starchy, green vegetables and juicy fruits, which contain comparatively no fatty elements, could produce phlegm or mucus. Many have written me that they have completely rid themselves of coughing and expectoration, and so far recovered health that nobody considers them consumptive any longer. It is also very certain that the orthodox, rich dietary prescribed for consumptives would make many a well man sick.

CATARRH SUFFERERS, as well as consumptives, have written me that the mere announcement in the advertisements that eggs, cream, butter, cheese, fat, oil and salt cause phlegm and mucus, has enabled them to greatly relieve their complaint. Later, after receiving further information, they have reported that all evidence of catarrh had gone.

LIVER SUFFERERS. Torpid or congested liver is a very common complaint, and most serious in its quiet, far-reaching effects in dulling the brain, spoiling your financial success and pleasures, and making you melancholy. Since its duties are to filter or strain suitable nutrition from bad, it is obvious that when it is congested you should temporarily abstain from such a sticky food as starch and use suitable vegetables and fruits to cleanse it. Tomatoes, properly combined, are invaluable.

KIDNEY AND BLADDER SUFFERERS are relieved most quickly of all sufferers when starch and other indigestible foods are withheld temporarily, and curative vegetables and fruits are used. A case of kidney and bladder trouble of ten years' standing was saved from a surgical operation, and the objectionable discharge cured within ten days, because the loss of control was due entirely to the constant irritation from certain irritating foods, condiments and beverages.

CONSTIPATION, the natural result of congested liver, is the basis of most illnesses, and can only be permanently cured through suitable feeding.

OBESITY. How to be satisfied without starch food is the puzzle of the fat person who begins to diet himself. See the four instructive booklets for a solution. One man weighing 415 pounds, unable to exercise, took correct combinations of ordinary daily foods and reduced over 150 pounds (in public life, under many witnesses), gained strength, with firmer flesh, and lost rheumatism.

THINNESS. Although starch is fattening, yet the digestive organs of thin people should be first prepared by proper use of meats, vegetables and fruits to produce healthy flesh. My booklet explains why most thin people fail to put on flesh.

SEX. Complete sexual peace is the first essential to success, and is only attained through correct foods.

ALL FOODS have now been classified in plain language, according to their exact effects on the various parts of the body—the brain and nerves, arteries and veins, muscles, liver, kidneys, lungs, bowels, skin, hair, vocal organs, sex organs. Every food you eat affects a **CERTAIN** part or parts; every symptom therefore, is traceable DIRECTLY to its cause. Every trouble of your being, mental, moral or physical, is profoundly influenced by food, and is susceptible either of very great relief or complete cure.

Fruits and vegetables exert a proper curative influence **ONLY WHEN USED WITHOUT STARCH AND INDIGESTIBLE FOODS. CORRECT COMBINATIONS AND QUANTITIES ARE ESSENTIAL.**

I have produced in myself the symptoms of various diseases: Rheumatism, catarrh, expectoration, sore throat, tonsilitis, constipation, double chin, swollen glands, kidney trouble, shortness of breath, rough scalp, dry hair, oily hair and dandruff, sores, boils, pimples, with white pus; blackheads, rash, etc., by eating certain wrong foods for a few days or weeks, and regained normal health in a few days by correct foods.

FINANCIAL REWARDS from good health are also shown by the following comments from readers of the booklet. Chapters on Diet vs. Drugs, Effects of Foods, Foods for Singers.

"Your recipe in booklet for clear complexion, bright eyes, and alert brain is worth dollars to any business man."

"My brain power and general efficiency have been doubled this year by selecting brainy foods. I have made a fortune in real estate, and the credit is honestly yours."

"Your dietary so increased my strength that I returned to my former occupation and am earning four times as much."

"The hints on food for curing congested liver, nourishing the brain, etc., are worth untold dollars."

Send ten cents for my instructive booklet. Send the addresses of your sick friends to

G. H. BRINKLER, Food Expert, Dept. 51 C, Washington, D. C.



Strength and Vigor in Every Cup of Juno Maté

(Pronounced Mat-tay.)

The South American Food Drink.

When you are "fagged out" physically and mentally, you need Juno Maté.

Not medicine, not "dope"—but a simple table beverage to be served hot or iced—a tea that has most wonderful sustaining properties.

Read this extract from letter of a New York correspondent: "I heard from a lady (a well-known writer) to whom I gave a sample of *Juno Maté* in Brentano's Bookstore. She and her daughter have not used a cup of Tea since; they have taken *Juno Maté* three times a day, and told the manager of the store where they bought the goods that they ought to tell every woman who buys *Juno Maté* what it has done for them. They have slept better, felt better in every way, and been able to do their work with less fatigue."

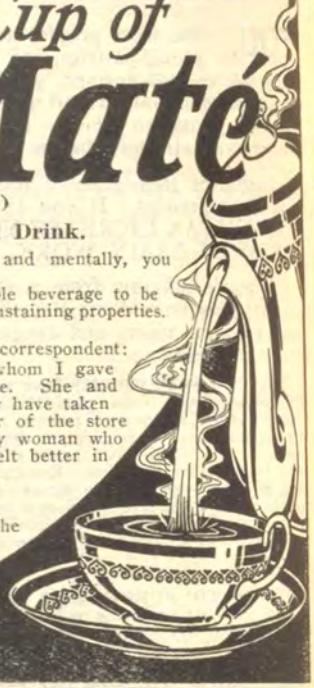
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Testimonials similar to the above come to us daily from all parts of the country. *If your grocer does not have Juno Maté, send 50c for full pound package—and booklet which will tell you more about it.*

BUY IT—TRY IT—BE CONVINCED.

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Would you like a steady job selling my goods, starting right away, earning $30 a week, with a chance to be promoted to a position paying $3,000 yearly. No experience is required. My agents have steady employment the year round. I am ready to give you a position right now where you can make **big money quick.** Just write me a letter or postal today sure and say: "*Mail particulars about the position you offer*" and mark the address

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Say you saw it in THE NAUTILUS. *See guarantee, page 5.*

PHYSICAL CULTURE FOR THE FACE



Unexercised Muscles



Exercised Muscles

Restores Youthful Expression and Beauty.

When the skin and muscles of the face lose their elasticity, the face sags all out of shape, nose to mouth lines, lines about eyes, mouth and forehead, and double chin appear, and tissues become flabby. The skin of the neck looks withered and yellow and deep lines form.

My system of facial exercises, by restoring elasticity to the skin and muscles, removes and prevents these marks of age. It is equally valuable for too thin or too plump face or neck. Massage, vibratory, electrical and other external treatments *cannot* exercise even the superficial muscles well and they *cannot* exercise the deeper muscles at all. These deep muscles *must* be exercised to restore or preserve youthful appearance.

My new booklet, "Facial Exercise," fully describes my system. It tells how young women may enhance and preserve and how mature women may restore facial charm. No one is too old to benefit. Write for my book today—FREE.

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Big Profits in Beauty Culture

One of the most profitable and pleasant skilled occupations for women is the practice of Beauty Culture. I have made a fortune in the business. My Beauty Treatments and Toilet Preparations are used by women of refinement everywhere. By practicing the methods taught only by me, my pupils are meeting success all over the country. I have here in Chicago the most perfectly equipped Beauty Shop in the world. As the Pioneer Originator of Beauty Culture, my treatments and instructions are admittedly standard.

I Teach Every Branch

of the Beauty Art, including Hairdressing, Marcel Waving, Permanent Waving, Scalp Treatment for all scalp diseases, Dandruff, Falling Hair, etc., Facial Treatments for removing double chins, lifting sagging cheeks, hardening flabby flesh, removing wrinkles, freckles, blackheads, pimples, etc. Manicuring by a new method. Reducing fat. Electrolysis for removing superflous hair, warts, moles and all facial blemishes.

To Women Everywhere

I have achieved fame and fortune in my chosen profession. My name is a household word in homes of refinement all over the land. It is now my sincere desire to benefit my sister women by contributing to their personal health, beauty and financial independence. Any woman who writes me will surely receive an offer that she cannot well afford to miss. I ask but the privilege of serving my sex. That is my life work. It is my highest ambition to be truly helpful to all women.

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I have room for a limited number of pupils who are ambitious to acquire an expert proficiency in Beauty Culture under my personal direction, and then enter a highly profitable business for themselves or accept good paying positions under others. To those who apply promptly, I can render great assistance in equipping them with a thorough knowledge of Beauty Culture and by using my personal influence to establish my graduates in an easy money-making profession. Mail coupon or write me today. My liberal proposition will surprise and delight you.

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Every woman who values her personal beauty should write me at once for my Three—FREE—Books; *"The Woman Who Knows," "A Message to the Self-Supporting Woman" and "Story of your Mirror."* Intensely interesting—valuable—different—original. Get these Books—Free for your name in Coupon, Letter or Postal.

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Doesn't your day's work sometimes fag you? Isn't your sleep sometimes unrefreshing? Aren't your muscles soft and flabby? If this is the case the

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will help you. It will build up your run down condition—make your body healthy and vigorous—your brain more alert—it will enable you to do more and bigger things—it will make your daily work seem like play. Our course will only take a few minutes a day—requires no apparatus and does not force you to alter your regular habits. We prescribe exercises necessary to suit your individual needs, to develop just where it is needed or to overcome any particular deficiency that you may have.

The course covers a period of three months time and at regular intervals the pupils' conditions are examined and proper changes in exercises prescribed.

Our system has proven most successful—it is now practiced and followed by many of the brainiest men in the country.

Course suited for both men and women. Ladies' Department under direct supervision of Mrs. E. F. Miller, who has been eminently successful in this work. **Write for our interesting booklet. Do it today. It is the first move in securing a healthy body, which means a wealth of power.**

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Physical Culture for the Face

and care of the **Hair, Eyes** and **Feet**



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"My facial exercises do for the face what my exercises for the body have done for the health and figures of 60,000 women. The results are quick and marvelous. In six to ten minutes a day you can do more with these exercises at home than massage will accomplish in an hour a day in a beauty parlor." **Susanna Cocroft**

Miss Cocroft has prepared the instructions for this course. Those who know her national—yes international—reputation as a restorer of health and youth, will be as pleased to hear of this new feature in her work as they will be certain that it will produce precisely the results she claims for it.

Wrinkles **Sagging Facial Muscles**
Double Chins **Flabby and Thin Neck**
Tired Eyes **Crows Feet**
Pimples **Pouches beneath the Eyes**
Sunken Cheeks **Thin or Oily Hair**
Tender Inflamed Feet
Sallow, Discolored or Freckled Skins

and many other blemishes are relieved by invigorating the muscles and bringing a more nourishing blood to the parts affected.

The expression is invigorated, the skin becomes firm, smooth and clear, the hair glossy and abundant, and our pupils **look ten years younger.**

The direction of this work is in the hands of her nieces, Miss Grace L. Ballack and Miss Mildred A. Albee, whose association with Miss Cocroft for many years has adequately qualified them to assume the direction of this department of Miss Cocroft's culture training.

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If you buy and use my cream, I will teach you facial massage free so that you may give treatments and earn good money.

Send me 50c and I will send you one regular size $1.00 jar with agent's prices and full particulars of my free offer. I have other toilet preparations you can sell and use. **MADAME MOSELEY, 174 Tremont St., Suite 420, Boston, Mass.**



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I have helped 60,000 of the most refined, intellectual women of America to regain health and good figures and have taught them how to **keep** well. Why not you? You are busy, but you can devote a few minutes a day in the privacy of your room, to following scientific, hygienic principles of health prescribed to suit your particular needs.



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Judge what **I can do** for you by what **I have done** for others. I have relieved such Chronic Ailments as:

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The best physicians are my friends—their wives and daughters are **my pupils**—the medical magazines advertise my work.

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Try out the proposition 30 days—see how much there is in it. It's a great chance to start business for yourself—just what you've been wanting to do—the very opening you ve been looking for. One of the most wonderful money making propositions ever invented.

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The headline is conservative. **$15 to $30** a day should be easily made. Some work three machines—operate one themselves—hire men to work the others. They make big profits from others' labor. Maybe that's what someone is doing to you. You're doing the work for small pay. He's getting the profits. Change that. **Work for yourself.** Get **all** the profits. Be independent.

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Must say that the B. B. machine has given perfect satisfaction. The second day after it arrived we cleared $220.00
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Reaping Rewards from Resolutions

By FRANKLIN O. KING

Do You Remember That Old Story about Robert Bruce and the Spider? Robert was Hiding in a Cave. His Enemies Had Him "In the Hole," Temporarily, So to Speak, As It Were. While Reflecting on the *Rocky Road to Royalty*, Robert, the Bruce, Espied a Spider Spinning His Web Over the Entrance to the Cavern. Nine Times Did the Spider Swing Across the Opening in a Vain Attempt to Effect a Landing; but the Tenth Time He Touched the Home Plate, and Robert, admiring the Persistence of the Insect, Cried Out Loud—"Bravo," Two or Three Times, One Right After the Other. Shortly After That Bruce Got Busy and Captured a Kingdom.

All of This Preamble is Intended to Point a Moral, which is—"If At First You Don't Succeed, Slap on More Steam, and Sand the Track." In This Connection I want to Inquire about Your New Year's Resolutions, and to Ask If You Have Kept the Faith, and If Not—Why Not? *I Believe the Pathway to Prosperity is Paved with Good Resolutions. Therefore, let Us Resolve, and Keep Resolving until Victory is Perched on our Banners.* Remember, You Have Fought Many a Victorious Waterloo that the World Knows Nothing About. The Man who Gets Up Every Time He Falls Down Will Some Day Cease to be a "Fall Guy." *Good Resolutions Will Be Rewarded with Rich Realizations*, and It Shall Follow as the Night the Day.

How Much Better Off are You than Last Year, or the Year Before That? Perhaps Your Wages are a Little Higher, but Have not Your Expenses More than Kept Pace with That Increase? Aren't You Paying a Little More for Your Clothes and Your Meals, and don't You Smoke More Expensive Cigars and more of Them than Formerly? If It isn't Cigars, It may be Something Else—Some More Expensive Habit.

A Man Begins To Go Down Hill at Forty, and the time may come when a Younger Man—perhaps a *Cheaper Man*—will fill your job. The Man Who-Looks-Ahead will prepare himself for that time by getting a Home. My advice to You, therefore, is to Get a Home while you are able to do so—and Begin Now. I would further advise you to Get a Home in the Gulf Coast Country of Texas.



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I believe you could save Twenty-Five Cents a Day if You Tried. I know you would Try if you Realized that our Growers of Figs, Strawberries and Early Vegetables clear a net profit of $300 to $500 an Acre. Men have Realized more than $1,000 an acre growing Oranges in our Country. Remember that our Early Vegetables get to Northern Markets in Mid-Winter and Early Spring, when they command Top Prices.

One German Truck Grower on adjoining lands last spring realized nearly $500 from three-fourths of an acre of Strawberries. You could do as well if you only Tried, and on a Ten-Acre Tract **Find Financial Freedom.**

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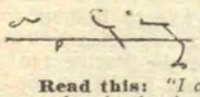
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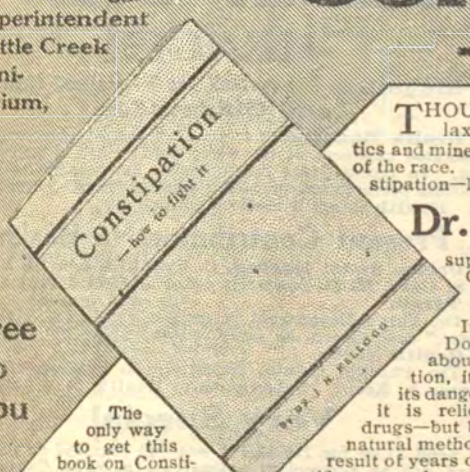
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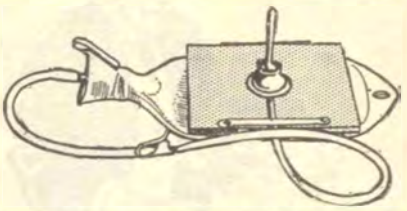
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Don't send me one cent—just let me prove it to you as I have done for 57,532 others in the last six months. I claim to have the only successful cure for bunions ever made and I want you to let me send you a treatment FREE, entirely at my expense. I don't care how many so-called cures, or shields, or pads you ever tried without success—I don't care how disgusted you feel with them all—you have not tried my cure and I have such absolute confidence in it that **I am going to send you a treatment absolutely FREE.** It is a wonderful yet simple home treatment which relieves you almost instantly of all pain; it removes the cause of the bunion and thus the ugly deformity disappears—all this while you are wearing tighter shoes than ever. I know it will do all this and I want you to send for a treatment, **FREE,** at my expense, because I know you will then tell all your friends about it just as those 57,532 others are doing now. Write now, as this announcement may not appear in this paper again. Just send your name and address and treatment will be sent you promptly in plain, sealed envelope.



FOOT REMEDY CO.,
3516 West 26th Street,
Chicago.

Say you saw it in THE NAUTILUS. *See guarantee, page 5.*

The Internal Question



and the Answer

By Chas. A. Tyrrell M.D.

NOBODY, nowadays, questions the importance of external bathing. Unless your skin is brought into activity by regular and frequent bathing, the pores become clogged and the work of eliminating, through that channel, is impaired. How about INTERNAL bathing? What thought have you given to that?

Do you know that it is much more important to keep INTERNALLY clean? You must know that unless your bowels are active, at least once a day, your system becomes clogged, your health level is lowered and your power to resist disease is weakened. The colon, or large intestine, fills up with incompletely digested masses of food, which ferment and generate poisons. These poisons are absorbed by the blood and are carried by it throughout the entire system, attacking it in every vulnerable part. Your colon becomes a veritable breeding-ground for germs.

Remember:—The Length and the Strength of a Man's Life is Dependent on his Colon

POWERFUL DRUGS

DO you try to remove the "vicious matter" by means of powerful drugs? TO do so is a popular and dangerous mistake. DRUGS NEVER ACT AT ALL. It is your system that acts. The baneful drugs that you take to do the work are forced out of your system as quickly as possible, by means of violent and irritating action of the eliminating organs. It is NATURE'S way of getting rid of noxious poisons. She is always doing her best to keep us well. Those of the poisons most easily expelled pass through the bowels. As the bowels become accustomed to the poisons, they lose their muscular elasticity, response is slower and the dose must be increased in order to continue to derive APPARENT benefit, and, eventually, the bowels become too sluggish to respond. Laxatives do NOT hit the cause of constipation. They merely cut out the symptoms for a while. The root of the evil is there and will keep on sprouting.

PHYSICAL HOUSECLEANING

"TO be clean is to be strong." And how can we be strong unless we are clean INTERNALLY as well as EXTERNALLY? When NATURE signals to you by means of a headache, fatigue, nerve exhaustion, dizziness, indigestion, irritability, regard it as a danger signal. Your colon is filling up with poisonous waste matter and you need an INTERNAL bath.

NEGLECT it, and her signals will become more distressing. Rheumatism, anaemia, colds, coughs, catarrh, obesity, insomnia, swollen tonsils, and lung complications will follow, for you have allowed the waste to accumulate too long. The other eliminating organs of the system refuse to work properly and adequately, and there is no outlet. A complete chain of evidence of gross neglect of INTERNAL CLEANLINESS is proven against you.

SICKNESS is not a matter of "bad luck", but of a clogged system. Seven out of every ten persons suffer from constipation; and constipation is the underlying cause of 90% of all diseases.

GIVE NATURE a boost. Assist her; do not force her with powerful drugs. By NATURAL, not artificial means, you can overcome the evil of constipation. Simply flood the intestines regularly and keep the colon, or large intestine, free from all poisonous matter.

There is just ONE and ONLY ONE effective INTERNAL bath:

The J. B. L. CASCADE — A BUILDER of HEALTH and STRENGTH for Many GENERATIONS

Everybody who knows the importance of INTERNAL CLEANLINESS knows the J. B. L. CASCADE. Ask your physician; he will recommend it.

Do you want to know what every man and woman should know about himself and herself? Send for the little book, 128C, "WHY MAN TODAY IS ONLY 50% EFFICIENT."

It is yours without cost. Facts concerning the importance of the INTERNAL BATH, facts concerning life and yourself are set forth in a manner that will interest and help you. Write for it. Why not do it NOW while you have the thought?

CHAS. A. TYRRELL, M. D.
New York City

131 C

Stop Forgetting!



Make your Mind a File —not a Pile



THE average person's mind resembles a scrap-pile more than anything—heaped high with a vast miscellany of unrelated, unclassified, unindexed facts. To summon *on the instant* from this disordered pile a needed name, date, fact or circumstance is as uncertain a process as seeking in a big library for an unindexed book. A world of information in the storehouse of your mind is as valueless as undiscovered gold—if this accumulated wealth of thought is not systematically on tap.

I will make your mind as well-ordered as a cross-indexed, classified file



Prof. Henry Dickson
America's foremost authority on Memory Training, Public Speaking, Self Expression, and Principal of the Dickson Memory School, Auditorium Building, Chicago.

I will make you master of your mind's infinite ramifications instead of a victim of its disordered details. My systematic course of memory training accomplishes this for you. You can grasp its essentials by ten minutes of pleasurable, interesting, concentrated daily study for just a few weeks. As you progress you will surprise yourself continually by the facility of thought and speech which you acquire. The added degree of confidence—and all loss of self-consciousness—with which you address your colleagues in the business and social world will also be a source of much gratification to you. You will find yourself able to speak on your feet when suddenly called on by your fellowmen at meetings or assemblages of any sort—whereas you probably gurgled foolishly—turned pink—then white—and sat down—before.

The Key to Success

A good memory is as necessary to success as trained muscles are to the athlete. They are acquired in the same way: That is—through systematic exercise. A good memory means more than mental systematization. It means logical, forceful thinking that is the result of the well-ordered mind. It means positive control of self—and ability to influence others through the medium of mental domination.

Now I have told you of some things that will make or mar your success—and all of these factors are things *within your own control*. A little determination on your part, a little effort, a little scientifically directed training, and you rise 'way above the mediocre to a position of success and satisfaction.

Don't condemn my method until I can explain it. There is more in it than you think. Thousands have pronounced my training the turning point in their success. Write me personally if you want the details—or if more convenient—signing and mailing the coupon will do. After you get my plan is time to decide it is not meant for *you—not before*. Will you write me—now?

Prof. Henry Dickson, Principal Dickson School of Memory, 888 Auditorium Bldg., Chicago, Ill.

Send me free Booklet, "How to Remember", also full particulars how to obtain a free copy of Dickson's "How to Speak in Public."

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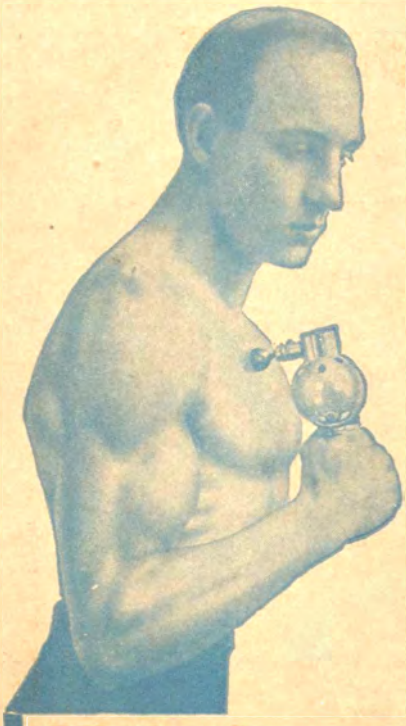
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Say you saw it in THE NAUTILUS. *See guarantee, page 5.*



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Power from within! Strength that is ***more*** than mere muscular strength—the strength of perfect health, abundant nerve force—the strength of the ***perfect man*** now within your reach through ***Vibration!***

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may be returned to you through ***Vibration. For Vibration is Life itself.*** It will chase away the years like magic. Every nerve, every fibre in your whole body will fairly tingle with the force of your own ***awakened power!*** Stagnation simply cannot exist. You are made over—new—from head to foot. ***All the keen relish, the pleasures of youth,*** fairly throb within you. Your blood is sent humming along through every vein, artery and tiny capillary. All the poisonous matters in your system are ***washed away.*** Every organ is put in ***perfect working order.*** Your self-confidence—***your self-respect*** —are increased a hundred fold. Yes, Vibration will do all this and more, ***much more.*** And it is within your reach. You can enjoy its wonder-working powers right at home, right in the privacy of your own room. You can give yourself the same identical treatments that you would receive in the offices of the world's most famous specialists—all without extra charge.



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